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Complete System

OF

DIVINITY:

Summ'd up in

BRIEF NOTES

UPON

SELECT PLACES

OF THE

Old and New Testament.

WHEREIN

The Sacred TEXT is reduc'd under proper Heads, explain'd, and illustrated with the Opinions and Authorities of the Ancient Fathers, Councils, *&c.*

By WILLIAM BEVERIDGE, D. D. Late Lord Bishop of St. *Asaph.*

VOL. I.

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ANNE R.

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here meet with so sure a Guide, and have so true a Foundation laid for the Superstructure they shall think fit to raise upon it. And I have been still more inclined to think they may serve these good Ends, after those many Letters I have received from several Parts of this Kingdom, as well as from abroad, full of earnest Sollicitations to oblige the World with the Remains *of that Person, whose profound Learning, exemplary Piety, and singular Humility has so much endear'd his Memory to the whole Christian World; and more especially to those that have a just sense of Religion on their Minds.*

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THESAURUS THEOLOGICUS.

VOL. I.

Of GOD in Trinity & Unity: V. p. 38. to 46.

GEN. i. 26.

And God said; Let us make Man in our own Image, after our Likeneſs.

i.e. ℣ H. Trinity

OBSERV. I. THE Trinity or Plurality of Perſons in the Godhead is here implied: ℣

1. There is but one GOD: *And God ſaid.*
2. A Plurality of Perſons were imployed in the Creation of Man, נעשה.
3. He was made in the Image of that Plurality, כדמותנו בצלמנו

How many are theſe Perſons? Three.

How doth that appear?

1. In the Old Teſtament, 2 *Sam.* xxiii. 2. *Pſal.* xxxiii. 6. *Iſa.* xlii. 1.
2. In the New, *Mat.* iii. 16, 17. *Luk.* i. 35. 2 *Cor.* xiii. 14.

The H. G. sh come upon e Power of h

Wherein is delivered,

1. Their Names: viz.
   1. God the Father. This none deny.

2. GOD the Son, *John* i. 1. 1 *John* v. 20. *John* xx. 28. *Phil.* ii. 6, 7. otherwise he could not be our Saviour. *Rom.* 26.
3. The Holy Ghost, 1 *Cor.* iii. 16. *Matt.* xii. 31, 32.

2. Their Order, *Matt.* xxviii. 19.
3. That they are but One GOD, 1 *John* v. 7.

OBSERV. II. All Three Persons concurred in the Creation of Man:

1. Because he was the Head of the Creation.
2. Made in the Image of GOD. *p.* 122.

USE. Therefore Man is bound to Worship every One,
1. With Faith, *John* xiv. 1.
2. Fear, *Jer.* v. 22.
3. Love, *Deut.* vi. 5.
4. Trust, *Prov.* iii. 5.
5. Prayer, *Acts* vii. 59. *Luke* xvii. 5.
6. Joy, *Phil.* iv. 4.
7. Thankfulness, *Matt.* xi. 25.

OBSERV. III. Man was made in the Image of GOD; which appeared,

I. In his Nature. His Soul being,
1. Spiritual, *Gen.* ii. 7.
2. Rational.
3. Endowed with Free-will, *Deut.* xxx. 19.
4. Capable of the Enjoyment of GOD, 1 *Cor.* xiii. 11.
5. Immortal, *Matt.* xxv. 46.

II. In his Uprightness, *Eccles.* vii. 29. *Eph.* iv. 29.
1. In his Mind, knowing GOD, *Joh.* xvii. 3.
2. In his Will, chusing GOD as his chiefest Good,

3. In

3. In his Affections and Inclinations; *Psalm* lxxiii. 25.

III. In his Estate and Condition.

1. Because he was made Happy.
2. Had Power over all other earthly Creatures, *Gen.* i. 28.

USE.

1. Admire the Goodness of GOD in our Creation, *Psalm* c. 1, 2, 3.
2. Bewail our Loss of this Image.
3. Endeavour to have it repaired, *Eph.* iv. 24.
   1. Be sensible of your Loss.
   2. Believe on JESUS CHRIST, 1 *Cor.* i. 30.
   3. Frequent Publick Ordinances, *Rom.* x. 17.
   4. Maintain your Authority over, and be not subject to the World.
   5. Live up according to that Image you were made in.

GEN. xlix. 10.

The Scepter shall not depart from Judah, &c.

1. MAN being fallen from GOD, could not recover himself. *p. 140.*

2. Hence the Son of GOD undertook to Redeem him. *p. 126.*

3. To do this, he was to become Man.

4. Hence a Time was set when he should become Man, *Gal.* iv. 4.

5. Before he came, GOD revealed him to his People, *Gen.* iii. 15. *c.* xii. 2, 3. *c.* xxii. 18. To the *Gentiles*, *Job* xix. 25. *Numb.* xxiv. 17. To the *Jews*, *Isa.* vii. 14. *c.* ix. 6. *p. 128.*

6. Not only his Person, but the Time also of his Appearing, was revealed.

7. There are Three Places especially that determine the Time.

1. *Mal.* iii. 1. *Hag.* ii. 9.
2. *Dan.* ix. 25.
3. *Gen.* xlix. 10.

Where understand,

1. By Scepter, Government.
2. By Departing, total Departing.
3. By *Judah*, the Tribe: 2 *Reg.* xvii. *Salmanezer* having carried the Ten away Captive.
4. By Lawgiver; *Qui jus dicit.*
5. By, *from between his Feet*, his Posterity born of him.

6. By

6. By *Shilo, Messiah.*

עד ויתי משיחא דילידה היא מלכותא, *Onkel.*

שולק מלן המשא, *R. Sal. Jarchi.*

So *Jonath. & Targ. Hierosolym.*

הזכר יעקוב משיח בשם שילה, *Rab. Bechai.*

So also *Abrabenell.*

So also in the *Talmud* in *Bereshith Rabba,*

שילה יהמלך המשיח

7. By the gathering of the People to him, Obedience to him, יִלְקְהַת עַמִּים in Arabick, *Paruit, obediens fuit.*

Prov xxx. 17. חבין לקהת אם

To shew when the Prophecy thus explain'd was fulfilled: Consider,

1. When JESUS was born, *Herod* was King, an *Idumæan* by Father's, *Arabian* by Mother's side; tho' a Proselyte, yet not of *Judah*'s Posterity.

Non defuit Judæorum Princeps ex Judæis usque ad istum Herodem quem primum acceperunt alienigenam Regem, August.

So *Eusebius,* Hist. l. 1. c. 6.

St. *Jerome.*

Hence some, Ἡρῴδην λέγοντι Χριστὸν κύριον. Epiph. *Herodiani Herodem regem susceptre pro Christo,* Hieron.

Matt. xxii. 16. *Mark* iii. 6. *Chap.* viii. 15.

2. But the *Jews* in *Herod*'s Time had their *Sanhedrim,* סנהדרין הגדולה & סנהדרין קטנה, before which *Herod* himself was brought, and scarcely escaped with his Life, *Joseph.* l. 14. 18.

But he after, Πάντας ἀπέκτεινε πλὴν ἓν τῶν συνεδρίων, *Joseph.* l. 14. 18.

But this *Sanhedrim* was taken away, ארבעים שנה קודם החורבן הבית 40 Years before the Destruction of the Temple, *David Ganzius,* and *Talmud.* And so, just when our Saviour appeared in the World, *John* xviii. 31.

Ἀμὲ γὰρ αὐτὸς εἰς ἀνθρώπους παρῆν καὶ τὸ Ἰουδαίων καθήρητο βασίλειον. Euseb.

3. The whole Prophecy was fulfilled at the Destruction of the Temple, for then were the Nations converted to CHRIST.

USE.

1. Observe the Certainty of Scripture, foretelling Things 1700 Years to come.

2. JESUS is the CHRIST, *John* xx. 31.

EXHORTATION.

1. Bless GOD.
   1. For making,
   2. For fulfilling this Promise, *Luke* ii. 13, 14.
      Let your Thankfulness be expressed,
      1. By a serious Meditation upon the Mercies of GOD, in sending his Son into the World; for this is the Mercy of all Mercies.
      2. By a sincere and hearty Obedience to all the Laws of so good and gracious a GOD.
      3. By a liberal Contribution to the Poor, that they may rejoice too.
      4. By addressing yourselves with all Humility and Reverence to the Sacrament, that you may partake of his Merits, who, as upon this Day, came into the World to save you from your Sins, and bring you to Heaven.

EXOD.

EXOD. iii. 14.

אהיה אשר אהיה.

WHich Name denotes,
I. His Existence.
II. His Essence, and in that,
1. His Unity, *Deut.* vi. 4. 1 *Cor.* viii. 4, 6.
Whence learn,
1. To apprehend as but one GOD, tho' Three Persons.
2. To worship and serve but one GOD
2. His Independency, *Psal.* l. 10, 11, 12.
1. Admire his Mercy.
2. Dread his Justice.
3. His Self sufficiency, די שדי, Θεὸς, *Deus.*
1. Interest your selves in him.
2. Rely upon him.
4. His Causality, *Act.* xvii. 28.
1. Acknowledge and conceive him as your Maker.
2. Give yourselves to him, who gave your selves to you.
5. His Immutability, *Heb.* xiii. 8. *Jac.* i. 17. *Mal.* iii. 6.
1. Trust in his Promises.
2. Tremble at his Threatnings.
6. His Sovereignty, *Psal.* xlvii. 2. *Mal.* i. 14.
1. Obey his Commands chearfully.
2. Suffer his Punishments patiently.
7. His Immensity, *Psal.* cxxxix. 7.
1. Often be thinking of his Presence.
2. Act always as in his Presence.

8. His Eternity, *Deut.* xxxiii. 27.
   1. Reverence him, *Dan.* vii. 9, 14.
   2. Lay hold upon him as your Portion.
9. His Infinity, *Psal.* cxlvii. 5.
   1. Love him.
   2. Rejoice in him.
10. His Simplicity, *Joh.* xiv. 6.
   1. Get simple Apprehensions of him.
   2. Get simple Affections to Him, even to Him, and to Him alone; as he is not divided nor compounded in Himself, so neither let him be in your Affections; but love Him wholly, and wholly Him.

EXOD. XX.

Δεκάλογος, *Deut.* IV. 13.

TWo Tables.

The Preface exciting and obliging to Obedience.

1. I am the Lord, יהוה
2. Thy God, אלהיך.
3. That brought thee out of the Land of *Egypt*, that delivers us from all our Troubles, Spiritual and Temporal.

PRECEPT.

I. Thou shalt have no other Gods besides me.

All internal Duties to GOD here commanded.

1. To know and acknowlege Him.
2. To believe on Him.
3. To hope and trust in Him.
4. To love Him.
5. To fear Him,
6. To submit to Him.

This Command is broken,

1. By Atheists, Idolaters, Astrologers, and all that consult them, or the Devil, or Conjurers.
2. By Despair and Presumption.
3. By preferring Riches, or ought else before Him.

LEVIT. xi. 44.

For I am the Lord your God: You shall therefore sanctifie yourselves, and ye shall be Holy, for I am Holy.

First, THE Lord *Jehovah* is to be our GOD.

I. Who is the Lord *Jehovah?*

1. The Creator, Preserver, and Governor of the World.
2. A GOD giving actual Being to his Promises, under which Notion he was not known before *Moses*, *Exod.* vi. 2, 3. He was Doctrinally known so, 1. To *Abraham*, *Gen.* xv. 6. 2. To *Isaac*, *Gen.* xxvi. 24, 25. 3. To *Jacob*, *Gen.* xxviii. 13, 16. but not Experimentally.

II. What is it to know the LORD to be our GOD?

1. As by our Fall we lost the Favour, so also the Knowledge of the True GOD.
2. But all still acknowledge some GOD, אני יהוה אלהים

Πάντες γὰρ ὁμολογοῦσιν εἶναι τὸν Θεόν. Justin.

Omnes tamen esse vim & naturam Divinam arbitrantur. Cicero.

Gentium Dii qui habentur hinc à nobis profecti reperientur. Cicero.

So *Diodorus Siculus*, *Lucian*, *Porphyry*, *Aurelius Victor*, and *Sanchoniathon* himself acknowledge.

3. But most acknowledge and worship false Gods.

1. Men,

1. Men, *Jupiter, Saturn,* &c.
2. Devils, *Levit.* xvii. 7. שעירים, *Hirci,* in the Syriack and Arabick *Dæmonia.*
3. Beasts. The *Egyptians,* τὰ ἔυχρηστα ζωῶν Θεὸς ἐνόμισαν. Laert.

So *Plutarch, Lucian, Strabo, Ælian.*
So also the *Syrians, Thessalians, Samians.*
Ἐξεθείασεν ὁ Τάαυτος, *Sanchoniathon.*

4. Sun, Moon, and Stars: As the *Indians, Phrygians, Athenians, Zabeans, Persians, Romans, Grecians, Old Saracens, Jer.* vii. 18.
5. Images, *Exod.* xx. 4. They are referred by *Eutychius* to *Eber*'s, by *Epiphanius* to *Abraham* and *Terah*'s Time.

4. The true God was pleased to reveal himself to *Abraham, Gen.* xii. 1.
5. Of all the Gods that are worshipped, we are to chuse this *Jehovah* to be our God.

III. Why should we have *Jehovah* for our God?
1. He is the Living, 1 *Thess.* i. 9.
2. True, *Jer.* x. 10.
3. Only God, *Deut.* iv. 34. *Isa.* xlv. 5.

IV. What kind of Worship should we perform to this God?
1. Inward, *Joh.* iv. 24.
1. In our Understandings, 1 *Cor.* xiv. 15.
2. Wills, *Prov.* iii. 1.
3. Affections.
2. Outward.
1. In our Bodies, *Rom.* xii. 1. *Psal.* xcv. 6.
2. Lives.
3. Actions, 1 *Cor.* x. 31.

Use.
1. Bless the Lord for revealing himself to you.
2. Beware of Idols, 1 *John* v. 21.

1. Idol

1. Idol Honours.
2. Idol Pleasures, *Phil.* iii. 19.
3. Idol Riches, *Col.* iii. 5. *Eph.* v. 5.
4. Idol Relations, *Matt.* x. 37.
5. Idol Self, *Luk.* xiv. 26.

3. Take the Lord for your GOD.
1. Consider He will be your GOD, *Heb.* viii. 10.

I. He *is* all.
1. An All-merciful GOD to pardon, *Ex.* xxxiv. 6. *Jer.* xxxi. 34. *Mich.* vii. 18. *Psal.* xxxii. 1.
2. An All-wise GOD to direct, 1 *Tim.* i. 17. *Isa.* xlv. 13.
3. An All-powerful GOD, *Matt.* xix. 26.
And so,
1. Can protect them from,
2. Give them Victory over, their Enemies.
1. Spiritual.
1. Sin.
2. Satan.
3. The World, 1 *John* v. 4.
2. Temporal.
4. An Omnipresent GOD, *Psal.* cxxxix. 7.
So that he can every where,
1. Help, *Isa.* xli. 10, 13, 14. *Psal.* xlvi. 1.
2. Comfort us, *Isa.* Li. 12. 2 *Cor.* i. 3, 4.
5. An All-faithful GOD to his Promises.

II. He *hath* all, *Psal.* xxiv. 1.
1. Grace to make us holy, *Ezek.* xxxvi. 25, 26.
2. Comforts to make us chearful, *Job* xvi. 2.
3. Glory to make us happy.

III. He *doth* all.
1. By his ordinary Providence, *Rom.* viii. 28.
2. Or by his extraordinary Power; as in *Joseph*, the Three Children, *Daniel*, *Peter*.
3. Consider the happiness of those that have the Lord to be their GOD, *Psal.* cxliv. 15.
1. It is he alone that made you.

2. That

2. That preserves you, *Acts* xvii. 28.
3. That can satisfie your Souls, *Isa.* lv. 2.

USE.

Let us examine, Whether the Lord be our GOD?

I. Do we fear him as GOD?
1. Only, *Psal.* lxxvi. 11. למורא *Matt.* x. 28.
2. Constantly.

II. Do we love him as God?
1. Wholly, *Deut.* vi. 5. *Matt.* xxii. 37.
2. Only, *Psal.* lxxiii. 25.
3. Continually.

III. Do we trust in him as GOD?
1. With all our Hearts, *Prov.* iii. 5. *Psal.* lxii. 5, 6, 7.
2. At all Times, *Psal.* lxii. 8.

IV. Do we esteem and honour him as GOD?
1. As the only true GOD, *John* xvii. 3, 15. *Psal.* cxxxv. 5.
2. As the high and mighty GOD, 1 *Tim.* i. 17.

V. Do we serve and worship him as GOD?
1. Reverently, *Heb.* xii. 28.
2. Sincerely, 1 *Chron.* xxviii. 9. *John* iv. 22.
3. Obedientially, 1 *Sam.* xii. 14.
4. Chearfully, 1 *Chron.* xxviii. 9.
5. Only, *Matt.* iv. 10.
6. Continually, *Luke* i. 74, 75.

LEVIT. xi. 44.

And ye shall be Holy, for I am Holy.

THEY that have the Lord *Jehovah* for their GOD, should be a Sanctified and an Holy People, וְהִתְקַדִּשְׁתֶּם

First, What is it to be Sanctified?

I. To be sanctified, in Scripture sense, implies to be separated and set apart from common Use, *Exod.* xl. 10.
   So should we,
   1. From Sin, *Isai.* i. 16. 1 *Thess.* v. 22.
   2. The World, *Jac.* i. 27.

II. To be dedicated to the Service of GOD, *Psalm* iv. 3.
   1. Wholly.
   2. To all GOD's Service.
   3. With all their Might.
      1. In Soul, 1 *Cor.* vi. 20.
      2. Body.
      3. Constantly.

III. To be prepared for great Works, *Isa.* xiii. 3. *Jer.* vi. 4. קדשו עליה מלחמה
   1. For the conquering our Spiritual Enemies, Sin, Satan, the World.
   2. The worshipping of GOD.
   3. The glorifying his great Name.

IV. To sanctify is to use all Things that belong to GOD with Reverence, *Isa.* viii. 13. *Deut.* xxviii. 58.

1. His

1. His Name, *Isai.* xxix. 23. ἁγιάσει ὄρκον.
2. His Word.
3. His Ordinances.

V. To be Sanctified, is to have the Principles of Holiness implanted in the Soul.

They that worship *Jehovah*, should be an Holy People.

Secondly, What is it to be Holy?

I. Internal Holiness is the Conformity of the Will of Man to the Will of God.

1. What is the Will of Man?

A Faculty of the Rational Soul, whereby it chuses or refuses what the Understanding judges Good or Evil.

2. What is the Will of God, *viz.* his natural Will?

An essential Property in God, whereby he approves or disapproves of all Things, as they are agreeable or contrary to his Nature.

3. What is it for the Will of Man to be conformable to the Will and Nature of God? 1 *Pet.* i. 15.

That we place our Wills,

1. Upon the same Objects.
2. In the same Manner as he doth.
   1. He wills himself as his chief End and Good, *Prov.* xvi. 4.
   2. He wills Mercy, *Hos.* vi. 6. *Mat.* ix. 13. *Exod.* xxxiv. 6.
   3. Justice.
   4. The Salvation and Happiness of Man, 1 *Tim.* ii. 4. *Ezek.* xxxiii. 11.

Thirdly,

Thirdly, What does he abhor or disapprove?

1. Generally, Sin.
2. Particularly, *Prov.* vi. 16, 17, 18, 19.
   1. Pride, *Prov.* xvi. 5.
   2. Lyes, *Prov.* xii. 22. *Psal.* cxix. 163.
   3. Murther.
   4. Wicked Imaginations, *Psal.* cxix. 113. *Prov.* xv. 26.
   5. Mischief, *Psal.* xi. 5.
   6. False Witness.
   7. Discord.
   8. Idolatry, *Jer.* xxxii. 35. 1 *Reg.* xi. 5, 7.
   9. Covetousness, *Psal.* x. 3.
   10. Cheating, or divers Weights, *Prov.* xx. 10, 23.
   11. Witchcraft, *Deut.* xviii. 10, 11, 12.
   12. False Doctrines, *Rev.* ii. 15.

USE.

Examine, Whether you be thus eternally holy or no?

Consider,

1. If you be mistaken here, you are undone.
2. Many have been Mistaken, *Matt.* vii. 22. *c.* xxv. 11, 12.
3. Your not examining yourselves whether you be holy, is a Sign you are not so, 2 *Cor.* xiii. 5.
4. It particularly concerns us to examine our selves now, because of the Sacrament. 1 *Cor.* xi. 28.

DIRECTIONS.

1. Search the Scriptures, *John* v. 39.
2. Observe your Lives, *Lam.* iii. 40.

1. Your

1. Your Thoughts.
2. Affections.
   1. Repentance.
   2. Faith.
   3. Love.
   4. Desires.
   5. Joys.
3. Actions.
   1. Civil, *Matt.* vii. 12.
   2. Spiritual, 1 *Cor.* x. 31.

III. Compare your Lives with the Laws of GOD, *Gal.* vi. 16.

USE.

Exhort. Labour after Holiness.

Consider,

I. The Excellency of its Nature.
   1. It is the Image of GOD, *1 Pet.* i. 15. *Gen.* i. 26. *Eph.* iv. 24.
   2. The perfection of the Soul.

II. Its Profitableness, *Job.* xxi. 15. 1 *Tim.* iv. 8. By it we may have,
   1. Pardon of Sin.
   2. The Favour of GOD, *Psal.* xxx. 5.
   3. A Mansion in Heaven, *Joh.* xiv. 2.

III. Its Honours, *Prov.* xii. 26.
   1. Honourable Titles, 1 *Pet.* ii. 9.
   2. The Attendance of Angels, *Heb.* i. 14. *Psal.* xci. 11.
   3. Relation to GOD.
   4. Free Admission to Him, *Heb.* iv. 16.

IV. Its Pleasures.
   1. In knowing GOD, and the Things of Eternity.

2. In thinking upon them.
3. In having good Ground to believe we shall enjoy them.
4. In our present Communion with GOD.

V. Its Necessity.
1. To true Comfort here.
2. To Happiness hereafter, *Heb.* xii. 14.

MEANS.
1. Read.
2. Pray.
3. Hear.
4. Meditate.
5. Receive Sacraments.

I. What is External Holiness?
The Conformity of the Life of Man to the Law of GOD.

II. What is the Life of Man? Whatsoever
1. He thinks.
2. Speaks.
3. Or does in this Life.

III. What is the Law of GOD?
Whatsoever GOD in his Word hath enjoin'd all Men to observe. This Law is, *Deut.* iv. 12, 13, 14. *Chap.* vi. 1.

1. Ceremonial. Imposed upon the *Jews* only from *Moses* till CHRIST.
1. To preserve them from Idolatry.
2. To lead them to CHRIST, *Gal.* iii. 24. *Col.* ii. 17.
Now it is of no Force; as appears,
1. From Scripture, *Acts* xv.
2. Reason. The End being now taken away,

away, *Heb.* ix. 10. *Chap.* vii. 12. *Ego liberâ voce pronuncio cæremonias Judæorum & perniciosas & mortiferas esse Christianis,* Hieron. ad August. Epist.

2. Judicial. Of the Civil Polity.
This also disannulled, being only for *Jews*, *Rom.* xiv. 1. 1 *Pet.* ii. 13.

3. Moral. This still in force; for,
1. The Scripture doth not repeal it;
2. But establishes it, *Matt.* v. 17. *Chap.* xix. 17, 18.
3. Reason confirms it.
1. 'Tis the eternal Rule of Justice in God.
2. Established before Christ and *Moses*, *Matt.* xix. 8.
3. It is a standing Law to all Nations and Times.

III. What by Conformity?
When our Lives are according to this Law, in Omissions and Commissions.
In observing,
1. The Matter.
2. The Manner.
1. Knowingly, 1 *Cor.* xiv. 15.
2. Obedientially, *Psal.* cxix. 6.
בהביט אל כל מצותיך.
3. Chearfully, *Rom.* xii. 8.
4. Universally, *Psal.* cxix. 6.
5. Constantly.
3. The End. God's Glory and Pleasure, 1 *Cor.* x. 31.
This Law we must obey:
1. In our Understandings.
1. Know God, 1 *Chron.* xxviii. 9.
2. Meditate on his Word, *Josh.* i. 8.
3. Consider our Latter-end, *Deut.* xxxii. 29.

2. The Will.
Chuse no other God but *Jehovah*, *Exod.* xx. 3.
3. Affections.
1. Simple.
1. Love God., *Deut.* vi. 5.
2. Love thy Neighbour as thy self, *Matt.* xxii. 37. *Lev.* xix. 18.
3. Love your Enemies, *Matt.* v. 44.
4. Trust in the Lord, *Prov.* iii. 5.
5. Fear God, *Lev.* xxv. 17. *Isa.* viii. 13.
6. Desire not thy Neighbour's Goods, *Exod.* xx. 17. *Psal.* lxxiii. 25.
7. Rejoyce in the Lord, *Phil.* iv. 4.
8. Repent, *Ezek.* xiv. 6. *Matt.* iii. 2.
9. Be Angry, but Sin not, *Eph.* iv. 26.
2. Mixt.
1. Believe in Christ, *Act.* xvi. 31.
2. Be thankful, 1 *Thess.* v. 18.
4. The outward Life and Conversation.
1. In speaking.
1. Swear not at all, *Matt.* v. 34.
2. Nor Lye, *Lev.* xix. 11.
2. Actions.
1. Do all with thy Might, *Eccl.* ix. 10.
2. To God's Glory, 1 *Cor.* x. 13.
3. Do as ye would be done by, *Matt.* vii. 12.

LEVIT. XIX. 11.

Ye shall not steal, &c.

I. WHAT is it to steal?
Fraudulently to take away or withhold another Man's Goods without his Knowledge and Will.

1. GOD hath the absolute Propriety in, and is the first Owner of all Things in the World, *Gen.* xiv. 19.

2. He is pleased to put some Things into the Hands of Men to dispose of and manage under him.
   1. For the employment of their Faculties.
   2. For the maintaining of their outward Man.
   3. For their Trial here, in order to their Estate hereafter.

3. He entrusts all with something, but not all alike; but some more, some less, *Mat.* xxv. 15.

4. Every one hath a Real and particular Title, under GOD, to the Goods entrusted with him, so that they are not Common, as the *Fratricellians* and *Anabaptists* hold.
   1. We are commanded not to covet our Neighbour's House.
   2. To give to him that asketh, *Matt.* v. 42. *Act.* xx. 35.
   3. St. *Paul* laboured, *Act.* xx. 34. 1 *Thess.* ii. 9.

OBJECT. *Acts* iv. 32.

Answ. 1. It is said that he possessed.

2. The Possessors sold the Land, and brought it to the Apostles, *ver.* 34, 35.

3. *Peter* tells *Ananias*, his Lands were his own, *Acts* v. 4.

There was a Communication of Estates to one another, but no Community in Estates.

Omnia indiscreta sunt apud nos præter uxores, Tertul. Apol.

Not as that all Things were Common as to the right Title and Possession, but to the Use and Enjoyment.

5. He that taketh away or withholdeth what another hath a Civil Right unto, stealeth.

To Theft then is required,

1. That a Man take away, or withhold,
2. Any thing that another hath a Civil Right to, whether Common or Sacred, *Mal.* iii. 8.
3. Without his Knowledge, and contrary to his Will.

II. How appears the Greatness of the Sin?

1. It is against the Law of GOD, *Eph.* iv. 28.
2. The Law of Nature, *Matt.* vii. 12.
3. The Law of Nations.
4. The Civil Law.

III. Who are guilty of it?

1. Such as violently take any Thing from another.
2. That do but covet it. *Command.* X.
3. That intend it.
4. That do any Injury to another's Estate.
5. That

5. That use unlawful Means for the advancing of their own, by the diminution of another's Estate; as by,
   1. Lying.
   2. Perjury.
   3. Defrauding, 1 *Thess.* iv 6.
6. That withhold the Labourer's Hire, *Jam.* v. 4.
7. That do not endeavour what they can to preserve another's Estate.
8. That do not relieve the Poor, *Luke* xvi. 2. *Matt.* xxv. 14.
9. That consent with Thieves, *Psal.* l. 18. *Prov.* xxix. 24.
   1. Before the Act.
      1. By counselling them to it, 1 *Reg.* xxi. 7, 8. *Prov.* i. 11, 12, 13.
      2. Directing them in it.
   2. In the Theft.
      1. By aiding, *Isaiah* i. 23.
      2. Not hindring it.
   3. After it.
      1. By receiving stol'n Goods, to keep for the Thief.
      2. By buying them for himself.
      3. By concealing from others the Thief, or the Theft, or stol'n Goods.
10. A Man may be a Thief in God's Account, by abusing and robbing his own Estate; as,
   1. That through Idleness he doth not endeavour lawfully to preserve and encrease it, *Eccles.* iv. 5.
   2. If through Prodigality he lavish it away, *Prov.* xxi. 17.
   3. If through Niggardliness he robs and denies himself the Enjoyment of it, *Eccles.* ii. 26.

Use,

USE.

Avoid this Sin.

1. GOD hates it, *Psal.* l. 17, 18, 21. 22.
2. It is a crossing and opposing the Order and Providence of GOD.
3. Who are once infected with it, can scarce be brought off from it.
4. Theft will never make a Man the richer, *Male parta, male dilabuntur.*
5. But the poorer, bringing a Curse on what he hath.
6. If discovered it will bring you to a Temporal;
7. Howsoever to an eternal Death, 1 *Cor.* vi. 10.

MEANS.

1. Repent of what ye have done in this Kind.
2. Refrain the Company of Thieves.
3. Wean your Minds from Earth.
4. Often think of the Judgment-Day.

LEVIT. XIX. 11.

Nor deal falsly, nor lye one to another.

First. WHAT is it to deal falsly? That is, to do contrary to our Promises and Professions.

I. To GOD.

1. By not performing what we promised, *Numb.* xxx. 2. *Eccles.* v. 5. *Psal.* lxxvi. 11.
2. By not loving and desiring him as we pretend.
3. By not worshiping and serving him as we make shew of, *Ezek.* xxxiii. 31.
4. By not living up to the Gospel we profess, 2 *Tim.* ii. 9.

But Consider,

1. GOD deals truly with you.
2. He will not be mocked, *Gal.* vi. 7.
3. If you deal falsly with him, he will deal justly with you.

II. To our Neighbours.

1. Pretending to love, when we hate them, *Psal.* xxviii. 3. *Jer.* ix. 8.
2. To do them good, when we strive to injure them.
3. By defrauding and cozening them in our dealing with them, 1 *Thess.* iv. 6.

Consider,

1. Whatsoever we defraud our Neighbour of, tho' it be in our Possession, 'tis not our own.

2. Tho'

2. Tho' Men cannot perceive our Frauds, God doth, *Psal.* cxxxix.
3. Our Frauds will be all laid open at the Day of Judgment.
4. What will it profit you to cheat your Brother here, and damn your own Souls hereafter? *Matt.* xvi. 26.

III. Ourselves.
1. Pretending to ourselves that we have repented when we have not.
2. That we have Believed.
3. That we do Good-Works.
4. That our Spiritual Estate is good, when it is not.

Consider,
1. Your False-dealing will not bring you nearer to, but carry you farther from Heaven.
2. God will deal truly with your Souls hereafter, for your dealing falsly with them here.

Nor Lye.

Secondly, What is it to Lye? *Testimonium falsum*: or, *Falsa vocis significatio cum intentione fallendi*, Aug. And so it differs, *Et ab sententiâ & enunciatione purâ*: In it are,
1. The Matter, a False-Testimony.
2. The Form, with an intent of Deceiving.

How many Kinds?
1. *Jocosum*, Jesting.
2. *Perniciosum*, for the doing or avoiding Evil.
3. *Officiosum*, for the obtaining of some Good.

Thirdly,

Thirdly, How appears it to be a Sin?

1. It is forbidden by GOD, *Command.* IX. *Eph.* iv. 25.
2. GOD abhors it, *Prov.* vi. 16, 17. *Chap.* xii. 22.
3. The Devil is the Father of it, *John* viii. 44.
4. It is Part of the Old Man, *Eph.* iv. 25. *Colos.* iii. 9.
5. It is contrary, not only to the Will, but Nature of GOD.
6. It is contrary to Nature, and an Abuse of the Tongue; which is *Index Animi.*
   Καθ' ἑαυτὸ τὸ μὴ ψεῦδος φαῦλον καὶ ψέκτον, Arist.
   Ἀπόφασις τῆς κυρίᾳ τῆτο ἐ συγχωρεῖ ἅπαξ ἐπὶν[θ]
   ὅτι τὸ ψεῦδ[θ] ἐν τῇ διαβόλῳ ὄν. Basil.
7. It is a Sin that shall certainly be punished, *Psal.* v. 6, *Prov.* xix. 5, 9.

OBJECTIONS.

I. An officious Lye, or Wrong, hurts no Body.
Answ. Yes.
1. GOD.
2. Your Neighbour; causing him to Err.
3. Yourselves: For,
   1. The Lyar destroys his Credit: *Mendaces faciunt ut vera dicentibus non credatur.* Hier.
   2. Damns his Soul hereafter.

But,

II. Suppose my Estate depends upon it?
I must not give Heaven for Earth.

III. Suppose my Neighbour's Life:

IV. Or mine own.
I must not destroy my Soul for a Body.

USE.

USE.

1. Reproof.
2. Exhortation.
   1. Repent of your Lyes,
   2. Reform.

Consider,

1. Lyes speak you the Children of Satan.
2. Truth is like GOD, Lyes like the Devil, *Deut.* xxxii. 4.
3. What you get by Lying, brings a Curse with it.
4. We must give Account of our idle, much more of our lying Words, *Matt.* xii. 36.
5. You must never enter into Heaven, *Revel.* xxi. 27. *c.* xxii. 15.

NUMB. XXIII. 10.

Let me die the Death of the Righteous, and let my latter End be like his.
תמות נפשי מות ישרים ותהי אחריתי כמוהו

WE should always desire to die the Death of the Righteous.

I. How do they die?
1. In the Love of GOD.
2. CHRIST.
3. With a clear Conscience.
4. They die capable of the Enjoyment of Heaven; having,
1. Their Understandings,
2. Their Wills,
3. Their Affections, Sanctified.
5. Their Death is but an Entrance into a State of Bliss; consisting,
1. In Freedom from all Evil.
1. Sin.
2. Temptation.
3. Trouble and Sorrow.
2. In the Confluence of all Good; being happy,
1. In their Company.
1. Angels and Saints.
2. CHRIST.
3. GOD.
2. In their Relations.
3. In their Pleasures.
4. Honours.
5. Eternity.

II. How

II. How may we die this Death?
1. Repent.
2. Turn to GOD.
3. Believe on CHRIST.
   1. For the Pardon of Sin.
   2. Acceptance of your Person.
   3. Implanting of Grace.
4. Live the Life of the Righteous, *Heb.* xii. 14.
5. Meditate on the future Certainties, Death, Judgment, Heaven, Hell.
6. Be not too much entangled in the World.
7. Live in the continual Expectation of Death.

DEUT. vi. 5.

Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Might.

THere is,

I. The Agent, *Thou, Israel, Acts* xiii. 23. *Romans* ix. 6.

II. The Act, *Love*, which is *Complacentia Boni*; and denotes,
1. Benevolence, or Well-willing to the Object beloved, *Cant.* v. 9, 16.
2. A desire of the Enjoyment of it.
3. An acquiescence or resting in that Enjoyment.

III. The

III. The Object, יהוה אלהיך
1. The Lord *Jehovah*, as *Jehovah*, *Ex.* iii. 14.
2. Thy GOD, which denotes,
   1. Our loving each Person, *John* v. 23.
   2. As our GOD.

IV. The Intenseness of the Act upon that Object. *With all thy Heart, and with all thy Soul, and with all thy Might:*
Which implies,
1. That we love him with the highest Degree of Love we can possibly raise up our Souls to.
2. Consequently, That we love him above all Things else, *Mat.* x. 37. *Luke* xiv. 26.

V. Here is the Necessity of acting thus upon this Object, *Thou shalt.*
There is a Twofold Necessity of it.
1. Of the Precept, *Mat.* xxii. 37.
2. The Means to Heaven.

What Reasons are there why we should love GOD above all?
1. Because he is better than all other Things; for he is, *Luke* xviii. 19.
   1. A pure and simple Good.
   2. An Infinite Good, *Psal.* cxlvii. 5.
   3. A satisfactory Good, *Psal.* xvi 11. *Psal.* xvii. 15.
   4. An Universal Good.
   5. An unchangable Good. *Jac.* i. 17.
   6. An eternal Good, *Psal.* xc. 2.
   7. The only necessary Good.
2. Because all other Goodness comes from him.

USE.

USE.

I. Of Reproof, *Joh.* v. 42. for most Men do not love GOD thus. If they did,
1. They would think more of him.
2. Long more for him, *Phil.* iii. 7, 8.
3. Endeavour more to please him.
4. Take more Pleasure in him.
5. Labour more to enjoy him than other Things.

Repent of this Sin.

Consider,

1. Unless you love GOD above all Things, you are not worthy to be CHRIST's Disciples, *Luk.* xiv. 26.
2. This is the Cause of other Sins.
3. If we die in this Sin, we are undone; 1 *Cor.* xvi. 22.

II. EXAMINATION. Examine,

1. The Ground of your Love to GOD.
   1. GOD's Goodness in himself, *Psal.* cxix. 68.
   2. His Goodness to us, *Psal.* cxlv. 6.
2. The Degrees.
3. The Effects.
   1. An Endeavour to Obey, *John* xiv. 15; 1 *Joh.* ii. 5.
   2. Honour him.
   3. Love others, 1 *Joh.* iv. 20.
   4. Its Constancy.

III. EXHORTATION. Love GOD.

Consider,

1. The Excellency of the Grace.
   1. It is the first and Great Command, *Matt.* xxii. 38.
   2. It sweetens all Duties, 1 *Joh.* v. 3.
   3. It is the Work of Heaven.

2. The

2. The Reasonableness of the Duty.
Considering,
1. How loving GOD is to us.
1. He made us.
2. He upholds us, *Acts* ii. 28.
3. He directs us.
4. He protects us.
5. He purchased us.
6. He sanctifies us.
7. And all because he loves us, *Deut.* vii. 7, 8.
2. How lovely he is in himself.
Infinite.
1. In Wisdom.
2. Justice.
3. Mercy.
3. The Happiness of those that perform it.
1. All Things work for their good, *Rom.* viii. 28.
2. They have an infallible Evidence of their Title to Heaven.
3. They shall enjoy and live with GOD to Eternity, 1 *Cor.* ii. 9.

DEUT. vi. 13.

Thou shalt fear the Lord thy God, and serve him.

IT is our Duty to serve GOD.

I. What is it to serve GOD?
1. To dedicate ourselves wholly to Him,
   1. Our Souls, 1 *Cor.* vi. 20.
      —— Understandings.
      —— Wills.
      —— Affections.
   2. Our Bodies, 1 *Cor.* vi. 20.
   3. Estates, *Prov.* iii. 9.
   4. Gifts.
   5. Authority.
   6. Time, *Eph.* v. 16.
2. To make his Laws the Rule of our Lives,
   Obeying the Commands, *Eccles.* xii. 13.
   Of the First and Second Table.
3. To endeavour to please him in all Things, and glorifie him, 1 *Thess.* iv. 1. *Rom.* xii. 1.

In all our { Natural, 1 *Cor.* x. 30. / Civil, / Spiritual } Actions.

II. Why serve GOD?
1. He is our Maker, *Psalm* xcv. 6.
2. Preserver, *Acts* xvii. 23.
3. Redeemer, 1 *Cor.* vi. 20.
4. Master, by Covenant, *Deut.* xxvi. 17.

USE

USE.

Reproof to such as,

1. Serve the Devil.
2. Themselves.
3. The World.
4. Sin, *Rom.* vi. 16. and not GOD, *Matt.* vi. 24.

EXHORTATION. Serve GOD.

DIRECTIONS.

1. Scripturally.
2. Obedientially, 1 *Sam.* xv. 22.
3. Willingly, 1 *Chron.* xxix. 17.
4. Chearfully, *Rom.* xii. 8.
5. Faithfully, *Rom.* xiv. 23.
6. Understandingly, 1 *Cor.* xiv. 15. *Psal.* xlvii. 7.
7. Wholly, with all your Power, *Eccl.* ix. 10.
8. Constantly.
9. Humbly, *Luke* xvii. 10.
10. Thankfully.

MOTIVES.

1. This is the End of your Creation by GOD.
2. Of all GOD's Mercies to you.
3. What a good and glorious Master he is, the King of Heaven, *Jer.* x. 7.
4. There is nothing thou hast but what thou receivest from him, 1 *Cor.* iv. 7.
5. To serve GOD is not only thy Duty, but thy Privilege, *Psal.* xix. 11.
6. Unless thou servest GOD, thou must serve the Devil, a Servant thou wilt be, *Matt.* vi. 24. *Rom.* vi. 16.
7. It is the Work of Heaven.
8. What Wages GOD will give to his Servants; *Rom.* vi. 23.

Grace and Comfort here,
Glory and Happiness hereafter.

2. Set about this Service now.
   1. You have a great deal to do for him.
   2. Much, if not most, of your Time is spent already, *Joh.* ix. 4.
   3. You know not how soon He may call you to an Account, *Matt.* xxv. 21. 30.

DEUT. xiii. 4.

Ye shall walk after the Lord your God, and fear him, &c.

1. WALK with GOD, *Gen.* v. 22, 24.
   ויתהלך חנך את־האלהים
2. Before GOD, *Gen.* xvii. 1. לפני
   Εὐαρέσησε τῷ Θεῷ, Heb. xi. 5.
3. After GOD.
   1. So as to have him for our GOD, *Jer.* vii. 6.
   2. To imitate him, 1 *Pet.* i. 15.
   3. To frequent the Places of his publick Worship, *Psal.* cxxii. 1. *Eccl.* v. 1.
   4. To walk in his Ways, *Deut.* viii. 6.

DEUT xxi. 7, 8.

Our Hands have not shed this Blood, &c.

IT is not enough that we be not guilty of a Sin, but we must protest our Innocency.

I. Commit no Sin thy self: For,
  1. It will bring a Blot upon thy Name,
  2. A Curse upon thy Estate.
  3. Damnation to thy Soul.

II. Keep others from it.
  1. By Reproofs, *Luke* xix. 17.
  2. By Exhortations.
  3. By Example, *Matt.* v. 16.

III. Partake not with others in their Sins.
  1. By consenting to it, *Psal.* l. 18.
  2. By conniving at it.
  3. By not reproving of it.

IV. Profess thy Innocency in it.
  1. Humbly, *Luke* xviii. 11.
  2. With a Detestation of it.
  3. Sorrow for it.
    1. That it transgresses GOD's Law, *Psal.* cxix. 136.
    2. Eclipses his Glory, *Isa.* iii. 8.
    3. Incenses his Wrath.
    4. Endangers thy Brother's Soul.
    5. With Thankfulness that thou didst not act in it. For,
      1. Thou hast the Seed of it in thy Heart.
      2. Thou hast Temptations to it.
      3. It is only of GOD's Grace and Mercy that thou didst not commit it.

USE. 1. Detest the King's Death.
  2. Be sorry for it.

Of God in Trinity & Unity. 2d p. 1.

Deut. xxxii. 4.

צַדִּיק וְיָשָׁר הוּא *Just and Right is he.*

When we poor Mortals set ourselves to think a little of him that made us, we must not think to comprehend him who is incomprehensible, but only to apprehend him as incomprehensible; neither are we to think upon him by framing any Notions or Idea's of him, but by abstracting every Thing of Imperfection from him, and by ascribing every Perfection to him: So that whatsoever right Reason saith is an absolute Perfection in itself, Religion places it in its most absolute Perfection in God. Now there is nothing in the World more unanimously brought into the Circle of Perfections, by the Light of Reason and the Consent of Nations, than Justice, it being indeed the very Perfection of all Perfections, and that without which there could be no Perfection in the World. Hence it is, that I having undertaken to discover the whole Constellation of God's glorious Attributes before you, must not, dare not, hide this so glittering a Star, so glorious a Perfection, from you; but shall endeavour to shew you, that that God whom you and I profess to worship on Earth, and desire to enjoy in Heaven, *is a Rock, his Work is perfect*, &c.

I shall

I shall not stand upon any Critical Division, but deduce this Practical Observation from the Words, That

The Great GOD *is a Just* GOD.

The Truth of this Truth, Truth it self hath manifested unto us almost in every Leaf, yea, Line, of his sacred Will; so that a Man may run and read this great Truth as in Capital Letters, *The Great* GOD *is a most Just* GOD, Job xxxvii. 23. c. xxxiv. 17. Psal. xi. 7.

I. What is it to be Just.
II. How?
III. Wherein is he Just?

1. What is it for GOD to be Just? Justice is that Attribute whereby we apprehend GOD as infinitely Just and Righteous in himself and to all his Creatures, so as to order all Things, and to reward all Persons according to the strictest Rules of Equity and Justice. For you must know, that according to the Twofold Apprehension we may have of GOD, we may likewise apprehend a Twofold Justice in him: For we may apprehend GOD, either as GOD and the chiefest Good, or else as the Judge of all the Earth. As he is GOD, so he orders and disposes of all Things in the World most Justly and Righteously, he having most Justly, Wisely, Perfectly, and Righteously, given Being unto all Things, and as Justly, Wisely, Perfectly, and Righteously, continueth all Things in their Beings; and this is that which we call his Dispensing Justice. But then, as he is the supreme Judge of all the World, so he giveth to every Creature most exactly according to its Desert: So that no

Vice shall go unpunished, nor any Vertue unrewarded; but every Creature shall receive of GOD most exactly according to what it hath deserved from him; and this is what we call his Distributing or Rewarding Justice.

2. How is this Justice in GOD? Or, How is GOD thus Just? GOD is most Perfectly and Compleatly Just and Righteous, in, of, and from himself, as no Person in the World is besides himself. *Adam* was Righteous, by having a perfect Tendency to Righteousness implanted in him; the Saints are Righteous thro' Faith in CHRIST JESUS: But GOD is Righteous, infinitely Just and Righteous in and of himself, in his own Nature and Essence; so that the very Nature of GOD is of it self Righteous, yea, is Righteousness it self: So that if it was possible for him to cease to be Righteous, it would be possible for him to cease to Be, Righteousness being included in the very Essence, and so in the Notion of a Deity. Men may cease to be Righteous, and yet be Men still, as Sinners be; Angels may cease to be Righteous, and yet be Angels still, as Devils be: But it is impossible for GOD to cease to be Righteous, and yet be GOD still, Righteousness being of the very Nature, yea, it self the very Nature and Essence of GOD; and therefore not at all to be separated from him.

3. Wherein is he Just?

1. In his Will. He is so Just in his Will, as to will nothing but what is Just, his Will indeed being the very Rule of all Justice in the World; so that GOD doth not will any Thing because 'tis Just, but therefore is a Thing Just because GOD wills it, *who worketh all Things according to the Coun-*

Counsel of his own Will, Eph. i. 11. It is Justice in us to act according to GOD's Word; but 'tis Justice in GOD to act according to his own Will. He hath prescribed Laws to us, but never yet tied himself to the Observance of his own Laws. He made the Scriptures for us, not for himself, to walk by; his own Divine Will being both the Fountain and Rule of all Justice, both in himself and his Creatures too; so that should he be pleased, that we should act just contrary to what he hath commanded in his Holy Scriptures, it would then be as much our Duty to act contrary, as now it is to act according to them. As *Abraham* when commanded to kill his Son, though it was an act absolutely forbidden by the Law of GOD, yet he adjudged it to be Just and Righteous, and therefore without any Scruple sets about it; Why? But because he understood it was the special Will of GOD, and therefore to be obeyed, tho' never so contrary to the Laws he had enjoined for his Creatures Actions; his Will being not only always Just, but the very Rule of all Justice in the World: So that it is as impossible for him to be Unjust and Unrighteous in his Will, as it is impossible for him to will what he doth not will. And therefore only because GOD wills it, any Thing is Just and Righteous; his revealed Will being the Rule of his Creatures, and his secret Will the Rule of his own Actions, and so his Will still the Rule of both.

2. In his Word. And this necessarily follows from the former. For the Word of GOD is nothing else but the Will of GOD revealed. And therefore if he be so Righteous in his Will, he cannot but be as Righteous in his Word too.

A Man

A Man often speaks with his Mouth, what he doth not think or will in his Heart; but so doth not GOD, but his Will and his Word always go together: And as a Thing is therefore Just because GOD wills it, so it is therefore True because He speaks it: And therefore the Scriptures being the Word, and so the Will of GOD, they cannot but be most Just and Righteous in every Part and Passage of them. It being the Will of GOD to enact them for the Rule of our Faith and Manners, it cannot but be our Duty to believe and live according to them: Every History, Promise, Threatening, *&c.* being just and true.

3. In his Works. For as GOD never Speaks but what he Thinks, so he never doth but what he both Thinks and Wills. But his Justice principally appears,

1. In his dispensations towards us. There is nothing GOD does to us, but he thereby manifesteth the Righteousness there is in himself, *Psal.* cxlv. 17. So that let us be advanced from Disgrace to Honour, or brought down from Honour to Disgrace; let us be puff'd up with Plenty, or pinch'd with Poverty; griev'd with Sickness, or bless'd with Health; let us keep, or let us lose what we do at present enjoy; let what will befal us or happen to us; we may still subscribe, *The Lord is Righteous, &c.* But you may Object, What! Do we not see by daily Experience, how Virtue is punished, and Vice rewarded? Doth not GOD oft lift up the Worst of Men to the Pinacle of Honour, and cast down the Best into Reproaches and Contempt? May we not often see Sinners honoured

honoured, and Saints derided; the Wicked enjoying the Sun-shine of Prosperity, and the Righteous overwhelmed with the blackest Adversities? May we not often see a *Dives* feeding at a Table, and a *Lazarus* begging at the Door; yea, a *Pilate* upon the Bench, and CHRIT himself at the Bar? 'Tis true; but let us weigh GOD's Judgments before we Censure them. Let us weigh them, I say, not in the Ballance of our Fancies, but GOD's Word, and then we shall find that we do but Dream, when we think outward Prosperity to be always real Prosperity, or outward Adversity to be real Adversity. Nay, Prosperity is often a Sinner's Ruin, and Adversity a Saint's Preferrment; GOD punisheth Vice with Prosperity, and sometimes rewardeth Vertue with Afflictions. He therefore punisheth his People, because they are his People, *Amos* iii. 2. And he therefore prospereth the Wicked, because they are wicked. And verily, I cannot but look upon this as the most dreadful Judgment on this side Hell, even to see a wicked Man prosper in his Wickedness, whereby his Heart is but so much the more hardened, his Account so much the more increased, and his Condemnation heightened in another World. A Saints Adversity draws him nearer unto GOD; a Sinners Adversity drives him further from him: The lower a righteous Person is on Earth, he is commonly the nearer Heaven, tho' it be above him; the higher a wicked Man is on Earth, he is commonly the nearer Hell, tho' it be below him. In a Word, The Wicked get nothing but Sin by their Prosperity; the Righteous often get Grace by their Adversity: Prosperity makes the Wicked more wicked, and so more miserable; Adversity maketh

keth the Righteous more righteous and so more happy. Tell me therefore, my Brethren, Whether Prosperity may not often be a dreadful Judgment, and Adversity as glorious a Reward; and therefore, Whether GOD may not be infinitely Just, in giving Prosperity as a Punishment to the Wicked, and in bestowing Adversity as a Reward upon the Righteous?

2. Redemption. GOD from Eternity hath Decreed to redeem some Persons to live with him in Heaven: These very Persons provoke him upon Earth. Yet he would be merciful, so as to save their Souls; yet he is so just, as to punish their Sins: And therefore, tho' he does not punish them in their own, yet he doth in the Person of their Surety, though his own Son; wherein his Justice shined forth most clearly, in that rather than Sin should go unpunished, or his Justice unsatisfied, he'll require the Punishment of the one, and Satisfaction of the other, at the Hands of his only begotten Son; so that CHRIST must either die, or no Sinner must ever live, *Psal.* xcix. 8.

USE.

1. Stand in Awe of GOD's Justice, and Sin not; for every Sin that is committed by you, is committed against a GOD whose very Nature is Justice and Righteousness, and therefore cannot but take Vengeance of your Sins.

2. Trust in GOD's Promises, and fear not: If you can but throw your selves upon him, you need not fear but he will be Just and Righteous unto you; Trust in him for the pardon and purging

purging of your Sins, 1 *John* i. 9. And for the Accomplishment of all other Promises, he is just.

3. Submit to God's Judgments, and murmur not: 'Tis impossible he should lay more Judgments upon you than you have deserved from him, *Lam.* iii. 39.

4. Rejoyce in God's Providences, and grieve not: Rejoyce to see God, your God, so just and righteous.

5. Imitate God's Righteousness and Err not: As he doth every Thing according to his Secret, do you every Thing according to his Revealed Will.

6. Long for the Sight of God, and faint not, when you shall behold the Justice of God in all his Ways and Works.

HEB. vi. 1.

Therefore leaving the Principles of the Doctrine of Christ, let us go on to Perfection.

I. THere be some certain Principles of the Doctrine of CHRIST: Τὸν τῆς ἀρχῆς τῦ Χριςῦ λόγον. Elsewhere they are called, Τὰ στοιχεῖα τ ἀρχῆς τ λογίων τ Θεῦ, *Heb.* v. 12. and γάλα, 1 *Cor.* iii. 1, 2, 10.

II. What are these Principles? The Apostle here reduceth them to Six Heads, *ver.* 1, 2.

1. Repentance from dead Works, *Matt.* iv. 17. *Acts* ii. 38. which implies,
   1. The Knowledge of GOD's Law.
   2. That Men have broken it.
   3. That they are therefore obnoxious to his Wrath and Judgment.
   4. That they must be sorry for their former Sins, and both promise and endeavour to amend their Lives for the future.
2. Faith towards GOD, *Mark* i. 15.
   1. That he is one glorious and eternal Being.
   2. Three Persons, 1 *John* v. 7. *Matt.* xxviii. 19.
   3. The Creator, Preserver, and Governour of the World.
3. The Doctrine of Baptisms: *Fluminis flaminis & sanguinis.* p. 51.
4. Laying on of Hands. p. 63.
5. The Resurrection of the Dead. p. 204.
6. Eternal Judgment. p. 207.

III. What

III. What Necessity is there of teaching these Principles of Religion? This is called Catechising: Κοινωνείτω δὲ ὁ κατηχούμενος τ λόγον τ κατηχοῦντι, *Gal.* vi. 6. Ἵνα καὶ ἄλλους κατηχήσω, 1 *Cor.* xiv. 19.

1. The Saints in all Ages have done it: *Abraham, Gen.* xviii. 19. *Joshua, Josh.* xxiv. 15. *Hannah,* 1 *Sam.* i. 24. *Mary, Luke* ii. 41, 42.
2. God commands it, *Deut.* vi. 6, 7, 20. *Eph.* vi. 4.
3. Children are born in Sin, and therefore cannot understand to do good, or get to Heaven without Instruction, *Prov.* xxii. 6. חֲנֹךְ לַנַּעַר, Catechise a Child, *&c. Mark* x. 14.
4. Instruction in the Fundamentals is the only Way to secure Men from Apostacy into Heresie or Schism, *Ephes.* iv. 14. 1 *Pet.* iii. 15.
5. The understanding the Principles of Religion in adult Persons, is indispensably necessary to Salvation, *John* xvii. 3. *Rom.* x. 14, 17.
6. Till this be done, all Preaching is ineffectual.
7. Catechising of some will profit all.

Hence therefore,

1. Instruct your Children and Servants at home.
2. Cause them to come and be instructed in the Publick too.

2 TIM. ii. 19.

Let every one that nameth the Name of Christ depart from Iniquity.

THE Church Catechism is excellent: For,

1. Its Shortness; fit for Children.
2. Its Plainness; no hard Words or Phrases.
3. Its Fulness; containing all Things necessary to be known, believed, asked, or done.
4. The infallible Certainty of every Thing contained in it; the greatest Part of it being the very Words of GOD himself: *The Ten Commandments, Lord's Prayer, Creed,* and so the other Things.
5. The universal Reception of all and every Thing contained in it, by all the Christians in the World.

Nothing in it that can admit of a Dispute.
Nothing that is controverted, *Rom.* xiv. 1.

6. Its Method: containing,
   1. Our Baptismal Vow.
   2. The Articles of the Christian Religion.
   3. The Commandments.
   4. The Way whereby to obtain Grace, to believe those Articles, and to perform those Commands: Even Prayer.
   5. The Sacraments.

Quest.

Quest. What is thy Name?

Quest. 1 *How many Names have you?*
Answ. Two. A Christian from CHRIST.
A Sirname from *Sire*, a Father.

Quest. 2. *Which of these Names are understood here?*
Answ. The Christian given us in our Baptism, when we were born again, and made the Children of GOD

Quest. 3. *Why is this the first Question of the Catechism?*
1. Because it is one of the first Things that Children know, and so the easiest Question that can be propounded to them, and therefore the fittest to begin with.
2. Because this Catechism is designed only for the Instruction of Christians, and therefore it is necessary we should first know whether they be Christians or no, who come to be Catechised; which we cannot better do than by knowing their Christian Name, which shews them to be Baptized, and so Christians.
3. Because it is the most proper Introduction to the rest of the Catechism, making way for the following Questions concerning our Baptismal Vow, and so for all the other which depend upon them.

Quest. 4. *What use are we to make of this Question?*
It should put us in mind of our Christian Name, and, by consequence, of our Baptism wherein it

was given, and so that we are Christians, and therefore ought to depart from Iniquity.

1. From Iniquity, as Iniquity.
2. From all Iniquity, *Acts* iii. 26.

For, Art thou a Christian? Then,

1. Thou didst Promise and Vow in thy Baptism to renounce the Devil and all his Works.
2. Thou can'st not Sin at so cheap a Rate as others. All shall pay dear for their Sins, but Christians much more; because they Sin against greater Light and Mercies, *Isai.* i. 2, 3, 4. *Matt.* xi. 22.
3. Thou dost not only disobey GOD, but dishonourest CHRIST by thy Sins, *Heb.* vi. 6.
4. Thou art none of thy own, but wholly CHRIST's, 1 *Cor.* vi. 19, 20.
5. Thou wast buried with CHRIST in Baptism, and therefore oughtest to rise with him to newness of Life, *Rom.* vi. 3, 4.

JOHN

JOHN iii. 5.

Except a Man be born again of Water and the Spirit.

My Godfathers and Godmothers in my Baptism.

Three Things here to be treated on, Baptism, Godfathers in Baptism, and the Effects of Baptism.

I. Baptism.

Quest. 1. *What is Baptism?*

A Sacrament of Regeneration, wherein we are born again and made Members of CHRIST, *Tit.* iii. 5. Διὰ λουτροῦ παλιγγενεσίας.

Quest. 2. *What need is there of Baptism?*

Without it we cannot enter into the Kingdom,

1. Of GOD's Grace here: That is, his Church into which we are admitted only by Baptism.
2. Of his Glory hereafter. For we must be born again of Water, before we can be born again of the Spirit, *Act.* ii. 38. And be of the Church Militant, before we can be of the Church Triumphant, *Act.* ii. 47.

Quest. 3. *What Ground have we for Infant-Baptism?*

1. These Words of our Saviour, Ἐὰν μή τις γεννηθῇ ἐξ ὕδατος. *Joh.* iii. 5.

2. Children were admitted into the Church under the Law by Circumcision, much more under the Gospel by Baptism.

3. They have a Right to it, for the Promise is made to them, *Acts* ii. 39. And they are Holy, 1 *Cor.* vii. 14. And reckoned among Believers, *Matt.* xviii. 2, 3, 4, 6.

4. The universal Church's Practice is clear for it.

OBJECTION. There is no express Command for it

ANSW. 1. Whole Houses were Baptized: The House of *Lydia*, the Jaylor, *Crispus Stephanus*.

2. There is no Command nor Example for Women to receive the Sacrament.

3. There is for Infant Baptism by our Saviour. Πορευθέντες ἓν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς, *Matt.* xxviii. 19. So *Mark* x. 13, 14,

II. *Godfathers* and *Godmothers.*

Quest. 1. *Why are they called Godfathers and Godmothers.*

Because they present you to GOD in Baptism, wherein you are made the Children of GOD.

Hence called by the *Latins*, *Compatres* and *Commatres.*

Quest. 2. *Why do they give you your Name?*

Because you have your *Christian* Name only at your Baptism, which they bring you to; and

and therefore when you are received into the Church, it is fitting that they that bring you should give you your Name as Christians, *Luke* i. 59. Imposition of Names is an Argument of Power and Dominion; and therefore Masters used to give new Names to their Servants; as *Joseph*, *Gen.* xli. 45. in *Egypt*; *Daniel*, *Dan.* i. 7. in *Babylon*; and so the *Three Children*. In Baptism we are admitted into CHRIST's Service. The *Jews* had also a Godfather at Circumcision, called סַנְדֵק, *Susceptor*.

Quest. 3. *What need is there of Godfathers and Godmothers in Baptism?*

They were always used in the Christian Church. *Tertullian Lib. de Baptismo*, makes mention of them as universally practised: He calls them *Sponsores*. No Church but useth them at this Day,

1. As Witnesses.
   1. *De Jure.* Of the Right the Child hath to Baptism, by being born of Christian Parents, and so within the Pale of the Church.
   2. *De facto.* Of what is done. That they were really and truly Baptized, as in all Contracts of any Value; tho' there be Twenty People by, you will have Two or Three in a particular Manner to be Witnesses to it, 2 *Cor.* xiii. 1.
2. As Sureties; giving Security to the Church, that the Child shall be brought up in the Christian Faith. The Parent is bound to do it by Nature, they by Promise. He is as Principal, they as Sureties, *Sponsores*, *Susceptores*, *Fide jussores*.

3. As Proxies or Substitutes, by whom the Child promiseth to keep the Law, 2 *Pet.* i. 4. They Promise in the Child's Name, *Heb.* viii. 10. As by the Civil Law, a Guardian may swear in the Name of a Minor; and both by Common and Civil Law, a Child is bound to perform many Contracts made by its Guardian. A Guardian may contract for his Pupil for his Benefit.

Quest. 4. *What use to be made of this?*

1. Hence we learn, That to be a *Godfather* is not only a Kindness to a Friend, but a great Act of Piety towards CHRIST: An honourable Thing.
2. How much we are bound to serve GOD, when we so solemnly vowed and promised it at our Admission into the Christian Religion by our Proxies, 2 *Cor.* v. 17. *Rom.* vi. 4.

III. The Effects of Baptism.

Wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

I. A Member of CHRIST.

Quest. 1. *What is it to be a Member of* CHRIST? It is to be of the Church, which is his Body. CHRIST hath a twofold Body.

1. A Body Natural.
2. A Body Mystical: Which is the Church, whereof he is the Head, *Col.* i. 18. *Eph.* i. 22, 23. *Eph.* iv. 15, 16.

Quest. 2. *How are we made Members of* CHRIST *in Baptism?*

By

By being then admitted into his Church, *Rom.* vi. 5.

By Baptism also we all come to be acted by the same Spirit that is in the Head, and are so made living Members, 1 *Cor.* xii. 13.

Quest. 3. *What use is to be made of our being Members of* CHRIST?

1. It is a great Comfort to us: For by this it is that we are Partakers of the Merits and Mediation of CHRIST for Mankind, 1 *Cor.* vi. 14. *Col.* iii. 1.
2. We should hence learn to Love one another, 1 *Cor.* xii. 12, 25, 26.
3. We should learn from hence to live Soberly and Chastly, 1 *Cor.* vi. 15. Yea, wholly devoted to GOD, 1 *Cor.* vi. 19, 20.

II. A Child of GOD.

Quest. 1. *How are we made the Children of GOD in Baptism?*

1. Nor by Generation. Only CHRIST was so, μονογενὴς.
2. But by Regeneration. Because we are then born again of Water, and of the Spirit, who is GOD. Therefore we are said to partake of the Divine Nature, 2 *Pet.* i. 4. Hence we are called Sons of GOD, *Joh.* i. 12. And call GOD Father, *Matt.* vi. 9. *John* xx. 17. *Rom.* ix. 4. *Gal.* iv. 5.

Quest. 2. *What use are we to make of this, that we are made the Children of GOD?*

1. We should hate and avoid all Sin; because offensive to our Father, and contrary to our Natures, 1 *John* iii. 9. *Chap.* v. 18.

2. Honour and revere GOD as our Father, *Mal.* i. 6. 1 *Pet.* i. 17.
3. We should trust on him for his Care of us, and Provision for us, *Matt.* vi. 31, 32. And therefore submit to his Will and Pleasure in all things, *Heb.* xii. 9.
4. We should imitate our Father in all Acts of Love and Kindness to one another, *Matt.* v. 44, 48.
5. We should serve and obey GOD from a Principle of Love, and Affection, and Delight, *Rom.* viii. 14. *John* viii. 47.

Quest. 3. *What Privileges have we by being the Children of* GOD?

1. We can call GOD, Father; which is an extraordinary Privilege, *Rom.* viii. 15. And so partake of the Spirit of GOD, *Gal.* iv. 6.
2. All Things shall work together for our good; for our Father disposeth of them, and he hath promised they shall, *Rom.* viii. 28.
3. We are hereby made Heirs of GOD, and Coheirs with CHRIST, *Rom.* viii. 16, 17. *Gal.* iv. 7. Hence is the Third Benefit we receive from Baptism, we are made *Inheritors of the Kingdom of Heaven:* that is, We are put into a State of Salvation, have a Right and Title to the Crown of Glory, are Heirs of Heaven; and unless we disinherit ourselves by the wilful Commission of known Sins, we shall most certainly hereafter be admitted into the actual Possession of it.

They

They did Promise and Vow Three Things in my Name: First, That I should renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and the sinful Lusts of the Flesh.

1. Baptism being the Seal of the Covenant of Grace, *Rom.* iv. 11. hence it is fitting and necessary that such as are Baptized do promise and engage to perform the Conditions of that Covenant.

2. Children are not capable of making such a Promise in their own Names and Persons.

3. Hence the Church hath always thought it necessary they should do it by their Proxies or Sureties.

4. Hence in Baptism we demand of the Godfathers and Godmothers Four Things especially:

1. *Dost thou, in the Name of this Child, renounce the Devil and all his Works, the vain Pomp and Glory of the World, with all covetous Desires of the same, and the carnal Desires of the Flesh, so that thou wilt not follow, nor be led by them?*
2. *Dost thou believe in GOD the Father Almighty?*
3. *Wilt thou be Baptized in this Faith?*
4. *Wilt thou then obediently keep GOD's Holy Will and Commandments, and walk in the same all the Days of thy Life?*

Hence, Lastly, It is the Child here says, his Godfathers and Godmothers did in his Name promise these Three Things.

1. *To renounce the Devil and all his Works,* &c.

Quest.

Quest. 1. *What is here meant by the Devil and all his Works?*

Sin, 1 *John* iii. 8. Especially such as the Devil mostly is guilty of, and tempts to; Pride, Envy, Malice, Rebellion, Blasphemy, Lying, *John* viii. 44.

The Devil was always renounced in Baptism.

Aquam adituri ibidem, sed & aliquanto prius in Ecclesiâ sub Antistitis manu, contestamur nos renunciare Diabolo & pompæ & angelis ejus. Tert.

Ἀποτάσσεσθαι τῷ Σατανᾷ καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐκπομπίας δηλονότι γραφῆς. Basil.

Hence we renounce Idolatry in especial manner, promising never to worship the Devil or his Angels.

Quomodo enim renunciavimus Diabolo & Angelis ejus, si eos facimus? Tert. de Idolol.

Quest. 2. *The Pomps and Vanities of this wicked World?*

Sæculo renunciaveramus cum Baptizati sumus. Cyprian.

Christianus etiam extra carcerem sæculo renunciavit. Tertull. ad Martyr.

By Pomps, the Ancients understood the vain Shews in their *Ludi Circenses, Cereales,* and the like made in Honour of their Gods.

But we renounce not only the Pomps, but all the Vanities of this wicked World, and sinful Lusts of the same, 1 *John* ii. 15, 16.

Reasons why we then renounce the World.

1. Because, as Christians, we are not of this World, and therefore ought to renounce it when Baptized, *John* xvii. 14. *Col.* iii. 1.

2. Be-

2. Because the Religion, which we are then initiated into, teacheth and enjoins us to renounce the World, *Tit.* ii. 11, 12, 14. *Gal.* v. 24.

2. *That I should believe all the Articles of the Christian Faith.*

It is upon these Terms only that we are admitted into the Christian Religion, *Acts* viii. 36, 37. *Matt.* xxviii. 19.

3. *That I should keep God's Holy Will and Commandments, and walk in the same all the Days of my Life.*

That is, To live Soberly, Righteously, and Godly.

This our Baptism obligeth us to, *Rom.* vi. 4. 2 *Cor.* v. 17.

USE.

Perform your Promise.

Otherwise,

1. You will have no Benefit by your being Christians.
2. But rather incur the greater Punishment, *Matt.* xi. 21, 22.

Eccles. v. 4.

When thou vowest a Vow to God, defer not to pay it.

Yes verily, and by God's help, so I will.

1. Whatsoever Vows or Promises we make to God, ought to be performed, *Deut.* xxiii. 21.
2. Our Baptismal was the most solemn Vow and Promise we ever made, or can make to God.
3. Hence we are all bound in an especial Manner to perform it.

Quest. 1. *What Advantage have we by making this Vow?*

By it we are Baptized, and so put into a State of Salvation:

That is,

1. Our former Sins are all pardoned and washed away by the Blood of Christ, *Acts* ii. 38.
2. We are made capable of the Graces of the Holy Spirit, *Acts* ii. 38.
3. We are brought into the Pale of the Church, and so enstated in all the Privileges of the Gospel: So that if we be not failing to ourselves, we shall most certainly be saved.

Hence

Hence we are said here to be brought into a State of Salvation.

Which we are to thank GOD for.

Quest. 2. *What Means have we whereby to perform this Vow?*

1. We cannot do it by our own Strength, 2 *Cor.* iii. 5.
2. But we may and can by the help of GOD, and the Assistance of his Grace, 2 *Cor* iii. 5. *Phil.* ii. 13. *c.* iv. 13.
3. This GOD is always ready to afford us, if we sincerely pray unto him for it, *Matt.* vii. 7. *c.* 21, 22. *Luk.* xi. 13. 2 *Cor.* xii. 8, 9.

Quest. 3 *What Necessity is there of our performing this Vow?*

1. Otherwise you renounce and forfeit all your Right to the Privileges of the Gospel.
2. Your Condition will be much worse than if you had never been Baptized.

For,

1. You will Sin against greater Light, *Joh.* iii. 19.
2. Against greater Mercies, *Isai.* i. 2, 3.
3. Against your Baptismal Vow and Promise, and your many Reiterations of it.

USE.

Perform your Baptismal Vow.

Consider,

1 It is not only your Duty, but your Happiness and Pleasure; even in this Life, there is none comparable to it, *Prov.* iii. 17. *Psal.* xix. 11.

2. It will be your Honour and Glory, 1 *Sam.* ii. 30. *Isai.* xliii. 4.

3. Your greatest Safety and Security, *Isa.* xliii. 1, 2. *Prov.* iii. 21.

4. The only Profit and Advantage you can make in this World, 1 *Tim.* iv. 8.

5. The only Way to everlasting Life and Happiness in the World to come, *Heb.* xii. 14. *Matt.* v. 20. *Matt.* xxv. 23, 34.

Heb. vi. 2.

Laying on of Hands.

THIS Imposition of Hands was made use of,

I. In the Old Testament.
   1. In Benediction, *Gen.* xlviii. 14, 15.
   2. In Consecration, *Numb.* xxvii. 18. *Deut.* xxxiv. 9.

II. In the New.
   1. In Benediction, *Mark* x. 16.
   2. In Absolution.
      1. From Bodily Diseases, *Mark* vi. 5. *Mark* xvi. 18. *Acts.* xxviii. 8.
      2. From Sin. Hence in the Primitive Church all Penitents or Converts from Sin and Heresy were received into the Church by Imposition of Hands.
      3. In Consecration of Persons to Ecclesiastical Offices, *Acts* vi. 6. *Chap.* xiii. 3. 1 *Tim.* iv. 14. 2 *Tim.* i. 6.
      4. In Confirmation, or Strengthening Persons baptized with the Gifts and Graces of the Holy Ghost, *Acts* viii. 14, 15, 17. *Chap.* xix. 5, 6.

And altho' in the Text, *Laying on of Hands*, may be understood in general of that Rite used upon all these Accounts; yet it is acknowledged by

by most, to be understood here of Confirmation, because it is put after Baptism.

1. This is a Custom that was always retained in the Church.

Caro alluitur, ut Anima emaculetur; Caro signatur, ut anima muniatur; Caro Manus impositione adumbratur, ut Anima Spiritu illuminetur. Tertull.

Ut ad eos qui longe in minoribus Urbibus per Presbyteros & Diaconos baptizati sunt, Episcopus ad Invocationem Spiritus Sancti Manus impositurus excurrat. Hieron.

Δεῖ φωτιζομένες μετὰ τὸ βάπτισμα χρίεσθαι χρίσματι ἐπουρανίῳ. *They who are baptized, ought after Baptism to be confirmed,* Syn. Laod. c. 48. For Confirmation in those Days was ordinarily called Unction.

2. All Churches in the World agree in the Substance of it; *Papists, Protestants, Presbyterians, Independents, Huguenots, Greek, Latin.*

3. None ought to be admitted to the Sacrament of the Lord's Supper till he be confirmed, and so stand upon his own Bottom; it being by this, that they were always believed to receive the Holy Ghost, by which alone they are made compleat Christians, capable of all the Privileges of the Gospel.

Use.

I. To all that have been Godfathers or Godmothers: Bring the Children to Confirmation, that so you may be discharged of your Trust.

II. To

II. To those that have not been Confirmed: Fit your selves for it.

III. To those that are Confirmed: Live as those who are no longer Babes, but Men, in CHRIST.

1. Firm in your Faith, *Eph.* iv. 14. 1 *Cor.* xiv. 20.
2. Constant in your Obedience, 1 *Cor.* xvi. 13. *Eph.* vi. 10.

JOHN XIV. 1.

Ye believe in GOD.

THE Creed is General, *Matt.* xxviii. 19.

I Believe in GOD.

This runs through the whole Creed, *We believe every Article of it.*

Quest. 1. *What is it to believe?*

Πίστις ἐστὶν ἑκάστῳ ἡ ψυχῆς συγκατάθεσις. Theodoret.

It is the Assenting fully to a Truth as attested by another.

We assent to some Things:

1. Because we perceive them to be so by our Sense; as, Snow white, Ice cold, Fire hot. This is Experience.
2. Because evident of it self to our Understanding; as, that *totum est majus sua Parte.*

3. Because demonstrated by Reason. And this is properly Science, *Scire est per Causas suas scire.* Arist.
4. Because it is attested by another. This is properly Faith; which is,
   1. Humane, relying upon an humane Testimony; by which we believe many Things which we never saw, *Joh.* iv. 39. But this is fallible.
   2. A divine Faith, grounded upon the infallible Testimony of GOD himself, 1 *Joh.* v. 9. *Rom.* iii. 4.

This is more certain than what we assent unto from Sense and Reason. For GOD is so Wise, that he cannot be deceived; and so Holy, that he cannot deceive, *Tit.* i. 2.

Hence Faith is a full Perswasion of the Truths asserted by GOD.

Πέπεισμαι γὰρ, Rom. viii. 38.

Πεποιθὼς αὐτὸ τοῦτο, Phil. i. 6.

Hence called Πίστις.

To this agrees St. *Paul*'s Description, Ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις πραγμάτων ἔλεγχος οὐ βλεπομένων, Heb. xi. 1.

Quest. 2. *What is it to believe in GOD?*

The *Latins* distinguish between *Credere Deo* and *in Deum.*

Quid est credere in Deum? Credendo amare, credendo deligere. Aug.

Ille credit in Christum, qui & sperat in Christum, & diligit Christum. Id.

But the *Greeks* make no Difference; for St. *Basil* explains Πιστεύομεν εἰς τὸν Θεὸν, in the *Nicene* Creed, by Πιστεύομεν καὶ ὁμολογοῦμεν ἕνα μόνον ἀληθινὸν καὶ ἀγαθὸν Θεόν.

And

And they say, Εἰς μίαν ἁγίαν, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν.

האמינו ביהוה
האמינו בנביאיו } 2 Chron. xx. 20.

To believe in God here implieth,

1. Our Perswasion and full Assurance of God's Existence and Glory, *Heb.* xi. 6. And so of the Truth of every Article.
2. Our publick Profession of it to the World, *Rom.* x. 8, 9.

This Confession is necessary.

1. Because commanded, 1 *Pet.* iii. 15. And it is commanded, because it advances God's Glory.
2. There are Promises made to it, *Matt.* x. 32, 33. *Luke* ix. 26.
3. The frequent Confession of our Faith, is an excellent Means to confirm both our selves and others in it.

Hence it hath been the constant Practice of the Church in all Ages to repeat the Creed in publick Devotions.

Quest. 3. *What Necessity is there of our believing of this Article,* That there is a God?

1. It is the Foundation of all our Faith; for unless we believe in God, we can have no divine Faith; that being grounded upon the Testimony of God.
2. It is the Foundation of all our Religion; God being the only Object of all our Services and Devotions, 1 *Cor.* xv. 17.
3. A firm Belief of this Article is the strongest Check against Sin, *Gen.* xxxix. 9. *Psal.* xxxix. 6, 7.

4. It is the greatest Comfort in all Conditions, *Psal.* xxvii. 13.
5. A firm Belief of this, will confirm our Faith in all the Assertions, Threatnings, and Promises of GOD; and so is the only Way to get to Heaven.

HEB. XI. 6.

He that cometh unto God, must believe that he is, and that he is a Rewarder of them that diligently seek him.

Quest. 1. *WHAT Necessity is there of our treating of the Existence of GOD?*

1. We live in an Age full of Atheism and Infidelity, many having had the Impudence to deny GOD's Existence, and deride his Worship.
2. Of them that profess to believe it, few do so really, at least few believe it so firmly as they ought.
3. Of them that do most firmly believe it, some may often have doubtful Thoughts of it suggested by the Devil.
4. Howsoever, this is the Foundation of all Religion; and therefore we must take Care to lay it deep, and fix it firmly in the Minds of those committed to our Charge, as without which it is impossible to build them up aright in their most Holy Faith.

Quest.

Quest. 2. *What Arguments have we to prove that* GOD *is?*

1. From the Order of Causes: For of every Effect there must be a Cause, till we come to the first and universal Cause of all things. Every thing that is, was either made, or not made; if made, it must be made by something that was not made.

For every thing that is, is an Argument that GOD is, *Rom.* i. 20.

1. All things above us; Sun, Moon, Stars, Clouds, *Psal.* xix. 1. *Acts* xiv. 16, 17.
2. About us; Men, Trees, Beasts, Birds, *&c.*
3. Beneath us; the Earth, Flowers, Plants.
4. Within us; our Souls and Bodies, *Zac.* xii. 1.

2. From the natural Conscience that accuseth, or else excuseth Men for their Actions, *Rom.* ii. 14, 15. *Isai.* xxxiii. 14.

3. From the Miracles wrought in all Ages; which being above the Power of Natural Causes, must needs argue a Supernatural Being, *Psal.* xliv. 1. *Psal.* lxxii. 18.

4. From the Prophecy and Predictions of Things to come.

5. From the universal Consent of all.

Nulla gens usquam est adeo contra leges, moresque projecta ut non aliquos Deos credat. Senec.

Nulla gens tam fera est, nemo omnium tam immanis cujus mentem non imbuerit Deorum opinio. Cic.

So that this Article, *Credo in Deum,* is acknowledged by all.

Quest. 3. *What are we to believe concerning* GOD?

1. He is but One, *Deut.* vi. 4. *Isai.* xliv. 6, *Isai.* xlv. 5, 6, *Isai.* xliv. 8.

2. There be Three Persons in this Godhead, every One of which is that One Eternal GOD, *Matt.* xxviii. 10. 1 *John* v. 7.
3. That he is an absolute, independant, self-existing Being, *Exod.* iii. 14. Therefore called, יְהוָה יהוה אדני, Κύριος, from κύρω, anciently the same with ἄρχω and εἰμι.
4. He is every where, and knows every Thing, *Psalm* cxxxix. 7. *Heb.* iv. 13.
5. That he is Almighty, and can do whatsoever he pleases, *Matt.* xix. 26.
6. That by this Almighty Power he made, and still preserveth all Things, *Gen.* i. 1. *Acts* xvii. 28. *Matt.* x. 29, 30.
7. That all infinite Perfections whatsoever are concentred in him, *Psalm* xi. 7. *Isa.* xxx. 18. xxxiv. 6, 7. 1 *Tim.* i. 17. *Psalm* cxlvii. 1.
8. He will reward all those that diligently seek him.
   1. In this Life.
   2. In that to come.

USE.

Is he so glorious a GOD?
Then,
1. Love him, *Deut.* vi. 5.
2. Fear him, *Jer.* v. 22.
3. Trust on him, *Psalm* xxvii. 1.
4. Desire his Favour and Presence, *Psal.* xlii. 1, 2. *Psalm* xiii. 25.
5. Obey him, 1 *Chron.* xxviii. 9.

JOHN

JOHN iv. 24.

God is a Spirit.

Quest. 1. *WHerefore is GOD said to be a Spirit? And what Conceptions are we therefore to have of him?*

1. Being a Spirit, he is a living Substance; for tho' all living Things be not Spirits, every Spirit is a living Thing.

The Soul and Angels are Spirits, therefore live, but not in themselves, *Acts* xvii. 18.

GOD lives in and of himself, *John* v. 26. *Psalm* xxxvi. 9.

2. He is Incorporeal, or without Body, *Luke* xxiv. 39.

The *Anthropomorphite* and *Audiarii* of old, and so some new Hereticks, have asserted GOD to have a Body, contrary to *Rom.* i. 23. *Isai.* xl. 18.

OBJECT. GOD is said to have an Head, *Dan.* vii. 9. Face, *Psal.* xxvii. 8. *Psal.* xxxiv. 6. Eyes, *Psal.* xxxiv. 15. Hands, *Psal.* xxxviii. 3. *Acts* iv. 28. Mouth, *Mat.* iv. 4. Ears, *Psal.* xxxi. 2. Arms, *Exod.* vi. 6. *Isai.* liii. 1. Fingers, *Exod.* xxxi. 18. Bowels, *Isai.* lxiii. 15.

RESP. Τὰυτα ἀνθρωποπαθῶς μὲν λέγονται στοργικῶς δὲ νοοῦνται.

GOD in these Things speaks after the manner of Men, and to our Capacity.

We see by the Eye; by that therefore GOD signifies to us his Omniscience, *&c.*

3. He cannot be felt, because no Body.

OBJECT. *Acts* xvii. 27.

RESP. We cannot feel GOD himself, but by his Creatures, *Rom.* i. 19, 20.

4. He is Invisible, or cannot be seen, *Job* ix. 11. 1 *John* iv. 12. No Man can see him, *Exod.* xxxiii. 20. 1 *Tim.* vi. 16.

REASON.
GOD hath no Body, Shape, nor Colour, and we cannot see our Souls.

OBJECT. GOD appeared to *Abraham*, *Gen.* xviii. 1. and to *Israel*, *Deut.* v. 24. and others.

RESP. Not in any outward Shape, but only by some Manifestations of his Glory, and special Presence to them.

OBJECT. We shall see GOD, 1 *John* iii. 2. 1 *Cor.* xiii. 12.

RESP. With our Soul, not Bodily Eyes: *Job* saith, *He shall behold* GOD, *Job* xix. 26. that is, GOD the Son, in our Nature, not in his own Divine Essence.

Quest. 2. *In what sense is* GOD *to be worshipped in Spirit and in Truth?*

Not as if no external Rites were now to be used in his Worship. CHRIST himself lift up his Eyes to Heaven, *John* xvii. 1. He kneeled down,

down, *Luke* xxii. 41. yea, fell on his Face, *Matt.* xxvi. 39.

St. *Paul* kneeled, *Eph.* iii. 14. *Acts* xxi. 5. Confessing, Praying, Praising: Then the Sacraments are external Rites, yet necessary to be used.

We are therefore to worship in *Spirit and in Truth*: that is,

1. Not with Types or Shadows of Things to come, as in the Old Testament, but according to the Truth of them exhibited in the New, *John* i. 17. *Chap.* xvii. 17.

Οὐ διὰ συμβόλων ἡ τύπου, ἀλλ' ἣ φησιν ὁ Σωτὴρ, ἐν πνεύματι καὶ ἀληθείᾳ. Euseb.

2. Not under any Bodily Shape, because he is a Spirit.

The *Samaritans* here spoken of, worshipped him under the representation of a *Dove*, upon Mount *Garizim*: Hence their Worship is called עבודה זרה, *Strange Worship*, by the *Jews*.

This was not to worship in *Truth*, Rom. i. 23, 25.

But we are to worship God only as a Spirit, and so truly, not entertaining our gross Conceits, or making any Picture or Image of him, *Deut.* iv. 14, 15, 16.

3. We are to worship him, not only with external, but likewise with internal Worship.

1. By performing all our Devotions with our Minds, as well as Bodies, to him, 1 *Cor.* xiv. 15.

2. By preferring him in our Judgments before all Things else, *Psal.* lxxiii. 25.

3. By

3. By submitting and bowing our Wills to his, *Luke* xxii. 42.
4. By putting our Trust and Confidence always in him, *Psalm* xxxvii. 3, 4, 5, 6.
5. By devoting ourselves wholly to his Service, and to the Obedience of his Commands, 1 *Sam.* xv. 22.

USE.

Worship GOD thus in Spirit and Truth.

Consider,

1. This is the only Worship that is acceptable in his sight, *Isa.* i. 11, 12.
2. That is agreeable to his Nature; for he is a Spirit, and knows the Heart, *Ezek.* xxxiii. 31.

DEUT. vi. 4.

Hear, O Israel, The Lord our God is one Lord.

Quest. 1. *HOW doth it appear that there is but one* GOD?

1. From Scripture, *Deut.* iv. 35. *Psal.* xviii. 31. *Isa.* xliv. 6, 8. *Isa.* xlvi. 9. *Eph.* iv. 6. 1 *Cor.* viii. 4, 6. בעולם אחר שאין יחור אחר כמיתו, *Maimonid.*
2. From Reason. Even from the Essential Properties of GOD, which can belong but to One: As there can be,
   1. But One infinite Being.
   2. One chiefest Good.
   3. One Omnipotent. If One can do all Things, What can there be for any other to do?
   4. One יהוה, One Being of Beings, from whom all other Beings proceed, and upon whom they depend.
   5. We are commanded to love this One LORD with all our Hearts, *Deut.* vi. 5. *Mark* xii. 29, 30.

Veritas Christiana distinctè pronunciat Deus si non unus est non est. Tertull.

The Heathen Philosophers saw this by the Light of Nature.

Unus non numero sed universitate. Ruff.

Quest. 2. *Why then is GOD in Scripture usually called by a Name of the Plural Number, as here,* יהוה אלהינו יהוה אחר, *so* ברא אלהים, *and frequently elsewhere?*

To

To denote, That tho' there is but One GOD, there is a Plurality of Persons, every One of which is this One GOD.

The first Plural Number is Three; and therefore a Trinity seems to be implied in the Word.

Quest. 3. *What ground have we to believe this great Mystery, that there are Three Persons in the Godhead?*

This cannot be proved from Reason, but only from Scripture.

1. From the Old Testament, *Gen.* i. 1,2,3. *Psal.* xxxiii.6,26. *Gen.* xix.24. יהוה המטיר מאת יהוה, 2 *Sam.* xxiii. 2. *Numb.* vi. 24, 25, 26. *Isa.* vi. 3.

2. From the New Testament, *Matt.* iii. 16,17.

Pater auditur in voce, filius manifestatur in carne, Sp. S. dignoscitur in columbâ. August.

Voce Pater, natus corpore, flamen ave.

Matt. xxviii. 19. *John* xiv. 26. *Chap.* xv. 26. *Chap.* xvi. 13, 14. *Luke* i. 35. 2 *Cor.* xiii. 14. 1 *John* v. 7.

This further appears, in that the Scripture asserts, Three Persons to be GOD.

1. The Father.

2. The Son.

John i. 1, 2. where 'tis said He made all Things; as, *Col.* i. 14, 15, 16.

John xx. 28.

Acts xx. 28.

1 *Tim.* iii. 16.

1 *John* v. 20.

Rom. ix. 5.

Phil. ii. 6, 7.

3. The Holy Ghost is also plainly asserted to be GOD.

Acts v. 3, 4.

1 *Cor.* vi. 19.

Yet

Yet these Three all are One GOD, 1 *Joh.* v. 7. Καὶ ἕτοι οἱ τρεῖς ἓν εἰσι, 1 *Cor.* xii. 4, 5, 6.

This hath been the constant Doctrine of the Church in all Ages.

CHRIST was also believed, ὁμοούσιον. *Ejusdem substantiæ cum Patre.* Tertull.

Quest. 4. *What Necessity is there of our believing this Article?*

1. It is necessary to our right believing in the true GOD, the Father Almighty: For he that doth not believe in him, as he is Revealed, doth not believe in him aright, *Joh.* xvii. 3.
2. It is necessary to distinguish us from *Jews*, *Turks* and *Heathens*.
3. It is necessary to confirm our Faith in CHRIST's Merits and Mediation for us, *Heb.* x. 4.

Quest. 5. *What Use are we to make of this Truth?*

1. It should stir us up to more Thankfulness to GOD.
   1. For revealing this great Mystery to us, *Matt.* xi. 25.
   2. For sending this his Son to die for us, *John* iii. 16. *Rom.* v. 8. 1 *Joh.* iv. 9, 10.
2. It should teach us to Honour and Worship the Son and Holy Ghost as GOD, *John* v. 22, 23. *Heb.* i. 6.
   1. To love him, *Matt.* x. 37. 1 *Cor.* xvi. 22.
   2. To pray to him, *Act.* vii. 59.
   3. To praise CHRIST, *Rev.* v. 13, 14.

PSAL.

PSAL. cxlv. 3.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

גדול יהוה ומהלל מאד ולגדלתו אין חקר.

Quest. 1. *WHat is the Meaning of the Name here given to* GOD, יהוה?

It signifies Essence or Being, and so is the most proper or Essential Name of GOD, *Exod.* vi. 3. *Exod.* iii. 14. ὁ ὤν· τὸ ὄν., *Psal.* lxviii. 4. *Psal.* lxxxiii. 18. κύριος, and so it denotes,

1. His Simplicity, without Parts, Mixture, or Composition; without Faculties, Habits, or Qualities. Nothing in GOD, but what is GOD, his Essence; therefore his Properties are not distinct.
   1. From his Essence: For then he would be compounded, and his Properties are not finite, for Infinitude is One; yea, the Property of all his Properties; they could not be infinite if diverse from his Essence; for then there would be two, yea, many Infinites.
   2. Nor from One another; for then they must be distinguished from his Essence, and he compounded.

But the Properties of GOD are only the several Apprehensions we have of GOD according to the several Manifestations he maketh of himself to us, 1 *Joh.* i. 5. *Joh.* xiv. 6.

Hence GOD is all and every Perfection in himself; Wisdom, Goodness, Power, *&c.* which as in GOD, may be predicated upon him, and on one another, not as we conceive them.

2. It

2. It denotes his Immutability or Unchangeableness: For he that is a pure and simple Being, cannot admit of any Change; as appears
   1. From Scripture, *Jac.* i. 17. *Psal.* xxxiii. 11. *Isa.* xlvi. 10. *Heb.* vi. 17, 18. *Numb.* xxiii. 19.
   2. From Reason.
      1. He cannot be changed from any Thing, either within him or without him.
      2. Neither to the better, the worse, nor the like.

OBJECT. GOD is said to Repent, *Gen.* vi. 6. *Exod.* xxxii. 14.

RESP. This is spoken of GOD only after the manner of Men as *Moses* spake to him, *Exod.* xxxii. 10. 11.

USE.

This should,

1. Enflame our Love and Affections to GOD, as One in whom is all Good, all Perfections.
2. Confirm our Faith in him and his Promises, *John* xiii. 1.
3. Make us fear his Threatning, because he is unchangeable.

Quest. 2. *In what Sense is* GOD *said to be Great?*

Not in Quantity, nor Quality, but it denotes,

1. His Immensity, the Greatness of his Being, whereby he is every where, containing all Things, and yet being contained of Nothing, 1 *Reg.* viii. 27. *Psal.* cxxxix. 7. *Isa.* lxvi. 1. *Jer.* xxiii. 23, 24.

   But how then is GOD said sometimes to be near? As *Isa.* lv. 6.

   Because he then shews Himself and his Favour more, *Deut.* iv. 7.

2. It

2. It denotes his Eternity, or the Greatness of his Duration, without Beginning of Time, or End of Days, *Psal.* xc. 2. *Isa.* xli. 4. *Chap.* xliv. 6. *Apoc.* i. 8, 17.

This is also plain from his Name, *Exod.* iii. 14.

Τὸ δὲ ὃ ὢν τῷ ἀνεὶ ἐῖ σημαντικὸ ὄῦι, καὶ τῷ ἀνάρχως ἐῖ καὶ τῷ ἄπαυς ἐῖ καὶ κυείως. Chryf.

Quid est Ego sum qui sum, nisi æternas sum? Quid est Ego sum qui sum, nisi mutari non possum? Aug.

Quest. 3. *What Use are we to make of this his Immensity and Eternity?*

1. That God is to be praised and adored before all Things else; being so infinitely above all Things, *Isa.* xl. 15. *Revel.* vii. 12.
2. That we are to make no Pictures or Images of him, not so much as in our Minds; because he is infinitely above and beyond all Things that we can conceive, *Rom.* xi. 33.
3. That if we be but Holy, and have him our Friend, we need not fear any Thing, *Psal.* xxvii. 1, 2, 3. *Psal.* xxxvii. 3, 4, 5.
4. How dreadful a Thing is it to Sin, and so to fall into the Hands of so great a God, *Heb.* x. 31.
5. He being Eternal, is able to torment the Wicked, and to glorifie the Righteous, unto all Eternity.
6. Be fearful to offend, and careful to please so great a God, who is always with you.
7. Be constant in performing your Devotions to him, *Psal.* cxxii. 1. and that with Reverence, *Heb.* xii. 28.

1 JOHN iv. 16.

GOD is Love.

Quest. 1. *IN what sense is GOD said to be Love?*

1. Not as if he had any such Passion of Love as we have.
2. But by reason of his extraordinary Kindness and Favours to every Thing that is; from whence he is called, not only Loving, but Love itself, 1 *John* iv. 8. as Light, 1 *John* i. 5. and so all Perfections in the Abstract.

Quest. 2. *Whom doth GOD thus Love?*

1. Himself: As the Fountain of all Goodness.
2. His Son, *John* iii. 35. *Matt.* iii. 17. *John* xvii. 24. because he is his express Image. *Heb.* i. 3. Χαρακτὴρ τῆ ὑποστάσεως αὐτῦ.
3. Mankind; as bearing his Image, *Gen.* i. 26. *Col.* iii. 10. Hence GOD is called, Φιλάνθρωπος; and his Φιλανθρωπία, as well as his Χρηστότης is spoken of, *Tit.* iii. 4.

Quest. 3. *Wherein doth his Love to Mankind appear?*

1. In his taking Care of all, *Matt.* v. 44, 45, 48.
2. Especially in sending his Son to redeem us, *John* iii. 16. 1 *John* iii. 16.

The Greatness of which Love appears,

1. In the Dignity of the Person that died for us, 1 *John* iv. 9, 10.

2. In the Unworthiness of those for whom he died, *Rom.* v. 8.
3. In the Greatness of the Benefits we receive from it, *Tit.* iii. 4, 5, 6.

Quest. 4. *Doth* GOD *love all Men alike?*

1. No. He loveth wicked Men only with a general Love. As they are his Creatures, he takes Care of them in this World; but as wicked, he hateth them, *Psal.* v. 5. *Mal.* i. 15.
2. Those who are truly Pious, he loveth with a special Love, *Prov.* viii. 17. *Psal.* ciii. 11, 12, 13.

Quest. 5. *What Use are we to make of this?*

1. Seeing GOD is Love, we ought to love him above all Things, *Deut.* vi. 5.
2. We should imitate him, *Matt.* v. 48.
   1. In loving our Enemies, *Matt.* v. 45.
   2. In loving all our Brethren, and one another, 1 *Joh.* iv. 11, 20.
   3. In having a greater Love for those who are Holy than for others, *Gal.* vi. 10.
3. Hence we should put our whole Trust and Confidence in GOD for our Salvation: He having loved us while Enemies, how much more if we love him, *Rom.* v. 10.

EXOD. XXXIV. 6.

The Lord, the Lord God, merciful and gracious.

יהוה יהוה אל רחום וחנון

MERCIFUL.

Quest. 1. *What is the Mercy of GOD?*

It is that Perfection whereby he is always ready to assist his Creatures in Misery, *Lamentations* iii. 22.

Distinguitur Misericordia ab Amore; quia Amor fertur in Bonum quatenus Bonum, Misericordia in Bonum quatenus miserum, sive cum Miseriâ conjunctum.

This his Mercy is like his other Perfections, exceeding great and infinite, *Psal.* ciii. 8, 9, 10. *Numb.* xiv. 18. *Psal.* cxlv. 8. *Psal.* lvii. 10. *Ephesians* ii. 4.

He is the Fountain and Father of Mercy, 2 *Cor.* i. 3.

Quest. 2. *To whom is GOD merciful?*

1. To Mankind in general, *Psal.* cxlv. 9.
   1. In granting them Life and Continuance upon Earth, notwithstanding their Sins, *Lam.* iii. 39. *Psal.* lxxxvi. 13.
   2. In delivering them out of their Troubles in Distresses, *Psal.* cvii. 1, 6, 7, 8, 13, 14.
   3. In easing them of their Pains, curing their Distempers, and granting them Health and Strength of Body, *Psal.* ciii. 1, 2, 3, 4.

4. In giving us all Things necessary for Life and Godliness, *Matt.* v. 45. *Psal.* cxlvii. 8. *Psal.* cxlvi. 7, 8, 9. *Psal.* cxxxvi. 23, 24, 25, 26.
5. In sending his Son to be our Saviour, *John* iii. 16. *Tit.* iii. 4, 5. *Ezek.* xxxiii. 11.

2. He is in a special manner merciful to those that love and fear him, *Psal.* ciii. 11, 12, 13. *Neh.* i. 5. *Luke* i. 50.
   1. In pardoning their Sins, *Psal.* lxxxvi. 5. *Heb.* viii. 12. *Luke* i. 77, 78.
   2. In mortifying their Lusts, and quickening them to Newness of Life, *Eph.* ii. 4, 5.
   3. In assisting them in the Performance of all their Duties, and the Exercise of all true Grace and Virtue, 1 *Cor.* vii. 25. 2 *Cor.* iv. 1.
   4. In supporting them under all their Troubles, *Psal.* xciv. 17, 18, 19. And blessing and sanctifying them to them, *Heb.* xii. 10, 11. *Psal.* cxix. 67, 71.
   5. In bringing them at last to Heaven, *Tit.* iii. 5, 6, 7.

Quest. 3. *What Uses are we to make of* GOD's *Mercy?*

1. We must not abuse it to Licentiousness.
2. We should imitate him in being Merciful to one another, *Luke* vi. 36.
   1. Pardoning others Injuries.
   2. Pitying their Miseries.
   3. Relieving their Necessities.
3. We must attribute all the good Things we have to the Mercy of GOD.
4. It should teach us to love, fear, and praise him.

1. To

1. To love him, *Psal.* cxvi. 1. *Luke* vii. 47.
2. To fear him, *Psal.* cxxx. 4.
3. To praise him, *Psal.* lxxxvi. 12. *Psal.* ciii. 2, 3, 4. *Psal.* cxxxvi. 1, 2, 3, &c.

5. We must trust and hope on his Mercy *Psal.* xxxiii. 18. *Psal.* lii. 8. *Psal.* cxlvii. 11. And that presently.

Consider,

1. God's Mercies are much greater than our Miseries.
2. They are sealed to us by the Blood of Christ.
3. Hoping and trusting in his Mercy, is the principal Way whereby to obtain it.
4. His Mercy is only for this Life, *Joh.* ix. 4. *Heb.* ix. 27. 2 *Cor.* v. 10.

EXOD. xxxiv. 6.

Gracious, long-suffering.

רחום וחנון ארך אפים

Queſt. 1. *IN what Senſe is GOD ſaid to be gracious?*

1. Becauſe he is lovely and amiable in himſelf, *Joh.* i. 14. *Luke* iv. 22. *Col.* ii. 9. All rational Creatures do therefore deſire him.
2. Becauſe he is favourable to his Creatures beyond their Deſerts, *Rom.* xi. 6.

Queſt. 2. *Wherein doth GOD ſhew himſelf thus gracious to Mankind?*

In our Salvation, which wholly and ſolely proceeds from, and is grounded upon, his Grace, as the ſole Beginner, Carrier on, and Perfecter of it; *Tit.* ii. 11. *Eph.* ii. 5, 8.

It is of his Grace only,

1. That he ſent his Son to be our Saviour, *Joh.* iii. 16. *Rom.* v. 8.
2. That he ſent his Apoſtles to preach the Goſpel, *Gal.* i. 15, 16. *Eph.* iii. 8, 9.
3. That he hath called us to the Knowledge of his Goſpel, 2 *Tim.* i. 9.
4. That he enables us to do any Thing that is truly good, *Phil.* ii. 13. *Rom.* xii. 6. *Acts* xviii. 27. *Eph.* ii. 8.
5. That we are kept from Sin, and from being overcome by Temptations, 2 *Cor.* xii. 9.

6. That

6. That our Sins are pardoned, and our Persons justified and accepted before GOD, *Rom.* iii. 24. *Rom.* v. 18, 19, 20. *Tit.* iii. 5, 6, 7.
7. That we persevere to the End, and so at length get to Heaven, *Jer.* xxxii. 40. Hence Heaven it self is called Grace, 1 *Pet.* i. 13.

Quest. 3. *What Use are we to make of this?*

1. Turn not this Grace to Wantonness, *Jude* v. 4.

2. Whatsoever Good you do, ascribe it to the Grace of GOD, 1 *Cor.* iv. 7.

3. Depend on the Grace of GOD for all Things referring to your everlasting Welfare, 2 *Thess.* ii. 16.

4. Carry your selves as those who are Partakers of the Grace of GOD, 2 *Tim.* ii. 1.

II. Long-suffering.
ארך אפים, slow to Anger, *Psal.* ciii. 8. *Psal.* cxlv. 8. Long-suffering, *Num.* xiv 18. *Jer.* xv. 15. לארך אפך μακροθυμῶ 70.

Quest. 1. *Wherefore is GOD said to be long-suffering?*

1. Because he defers his Wrath, and doth not punish us so soon as we deserve, as in the old World, *Gen.* vi. 7. 1 *Pet.* iii. 20. And all Mankind, born in Sin, *Psal.* Li. 5.

2. Because in the midst of Judgment he remembers Mercy, and doth not punish us so much as we deserve, *Ezra* ix. 13.
3. Because he gives us the Space and Means of Repentance, that so we may escape Punishment, 2 *Pet.* iii. 9. *Isa.* xxx. 18.
4. Because upon our Repentance he doth not punish us at all, 2 *Sam.* xii. 13. *Jonah* iii. 10. *Ezek.* xviii. 30. *Isa.* lv. 7.

Quest. 2. *What Use are we to make of this the Long-suffering of* GOD?

1. Abuse it not to the hardening your selves in Sin, *Eccles.* viii. 11, 12, 13.

2. Imitate GOD, in being long-suffering to one another, as he is to you, *Col.* iii. 12. *Eph.* iv. 2. *Gal.* v. 22. 2 *Tim.* iii. 10.

3 Let this Long-suffering of GOD lead thee to Repentance, *Rom.* ii. 4.

EXOD. XXXIV. 6.

Abundant in Goodness and Truth

רב חסד ואמת

Quest. 1. *WHAT is the Goodness of GOD?*

An essential Property in GOD, whereby we apprehend him infinitely good in himself, and to all his Creatures, *Psal.* cxix. 68.

1. He is infinitely good in and of himself, yea, Goodness it self, the *Summum Bonum*, Matt. xix. 17. For,
   1. All desirable Perfections whatsoever are united in him; all Things that can any way conduce to the making himself or us happy, *Psal.* cxliv. 15. *Psal.* xxxiv. 9.
   2. Hence he is so good as to be able to satisfy all our Desires, *Psal.* lxxiii. 25. *Psal.* iv. 6, 7. *Psal.* xvi. 11. *Psal.* xvii. 15.
2. He is infinitely good unto all his Creatures, *Psal.* cxix. 64. חסדך *Psal.* cxlv. 9.
   1. It is from him, that any of us are good or holy, and conformable to his Nature, *Jac.* i. 17.
   2. It is from him that we do any Thing that is good, 1 *Cor.* iv. 7.
   3. It is from him that we have any Thing that is good, *Acts* xvii. 25.

Quest. 2. *What Use are we to make of the Goodness of GOD?*

1. Sec-

1. Seeing he is so good, We must never lay the Fault on him, nor complain of him. He cannot be the Author of Sin.
2. Hence we should be ashamed, and afraid, to offend him, *Isai.* i. 2, 3.
3. We should put our whole Trust and Confidence on him. *Psal.* ix. 10.
4. We should love him above all Things, *Matt.* xxii. 37. Which if we do, he is so good, that he will make all Things good to us, *Rom.* viii. 28.
5. We should make it our Business to get his Love and Favour, for then we shall have all good Things, *Psal.* cxlii. 5. *Isa.* lv. 6.

And Truth.

God's Mercy and Truth do ordinarily go together, *Psal.* xxv. 10. *Psal.* lvii. 3. *Psal.* lxi. 7. *Psal.* lxxxvi. 15. *Psal.* lxxxix. 14. Mercy and Truth meet together, *Psal.* lxxxv. 10. But both by Christ, *Joh.* i. 17.

Upon these Two all our Hopes depend.

We have no Hopes of Mercy, but from his Word; nor Certainty of his Word, but from his Truth.

Quest. 1. *What is that Truth wherein* GOD *is said to abound?*

Not Metaphysical or Logical, but Moral Veracity. He is said to be abundant in Truth;

1. Because he always thinks of, or apprehends, every Thing as really it is, *Heb.* iv. 13.
2. He always speaks as he thinks, *Tit.* i. 2. *Heb.* vi. 18.

Hence whatsoever God saith in Scripture is infallibly true, *Psal.* cxix. 151, 160.

All

All his Assertions.

1. Historical, howsoever miraculous.
2. Doctrinal, how much soever beyond our Thoughts and Reason, 1 *Joh.* v. 7. *Joh.* i. 14.

3. He always acts both as he thinks and speaks.
   1. In his Predictions, *Exod.* xii. 41. *Jer.* xxv. 11, 12. 2 *Chron.* xxxvi. 21. *Ezra* i. 1. *Matt.* v. 18.
   2. In his Threatnings, *Gen.* vi. 7. *Mat.* xxiv. 2.
   3. In his Promises, *Gen.* iii. 15. *cap.* xlix. 10. *Dan.* ix. 24.

Quest. 2. *What Use is to be made of this?*

1. It should confirm our Faith in all the Articles of the Christian Religion, 1 *Joh.* v. 10.
2. Make us afraid of Sin, because all God's Threatnings against us will most certainly be executed, unless we repent, *Luk.* xiii. 3.
3. Make us trust and confide more firmly in the Promises of God, *Heb.* xiii. 5, 6. *Mat.* vii. 7. *Isa.* lv. 7. *Matt.* xi. 8. *Revel.* ii. 21.

EXOD. XXXIV. 7.

Keeping Mercy for Thousands.

1. FOR Thousands of Persons, *Apoc.* vii. 4, 9.
2. To Thousands of Generations.

נוצר חסד לאלפים, as after is mention of Three or Four Generations: Whence *R. Sal.* observes, GOD's Mercy is represented as Five Hundred times greater than his Severity; for this is but Four, that for Two Thousand Generations at least.

Forgiving Iniquity, Transgression and Sin, נשא עון ופשע וחטאה, 1. Perverseness, 2. Rebellion, as *Isa.* i. 2. חטאה, Mistake, or Error.

Quest. 1. *What is Sin?* Ἀνομία, 1 *John* iii. 4.

In it is,

1. A Contrariety to GOD's Law, whereby it leaves a Blot on the Soul.
2. An Offensiveness to his Majesty, *Psalm* cvi. 29.
3. Hence it deserves Death, *Rom.* vi. 23.
4. Whereby every Sinner is obliged to suffer Death, *Rom.* iii. 19.

Quest. 2. *What is Forgiveness of Sin?*

A Discharging us from our Guilt or Obligation to Punishment, 2 *Sam.* ii. 13.

1. GOD only can pardon Sin: Because it is done against him, *Psal.* liii. 4.

2. He

2. He will not do it without Satisfaction.
3. We cannot satisfy for our Sins, because committed against an Infinite GOD.
4. It is only therefore upon the Account of CHRIST and his Sufferings that our Sins are pardoned, *Isai.* liii. 5, 6. *Rom.* v. 8, 9. *Col.* i. 14. 1 *Tim.* ii. 5, 6, 7.

Hence it is here added, *And will by no means clear the Guilty without Satisfaction.*

Quest. 3. *How may we partake of this Mercy?*

1. Repent: For,

1. Without Repentance there is no Pardon, *Ezek.* xviii. 30. *Luke* xiii. 3.

2. They that Repent shall certainly be pardoned, *Isai.* lv. 7. *Ezek.* xviii. 21, 22, 27, 28. *Acts* viii. 22.

3. That Repentance, upon which our Sins are pardoned, must be sincere:

Consisting,
1. In an hearty Sorrow and Contrition for our Sins past, *Psalm* li. 2, 3, 4. *Psalm* xxxviii. 18.
2. In a real Abhorrence and Detestation of Sin at present, *Psalm* cxix. 113.
3. In steadfast Purposes and Resolutions against Sin for the future, *Psalm* xxxix. 1. *Psalm* xvii. 3.
4. In sincere Endeavours to perform those Resolutions, by forsaking Sin, *Ezek.* xxxiii. 11.

5. In

5. In turning unto GOD, *Joel* ii. 12, 13. *Jer.* iv. 1. *Zech.* i. 3.

2. Believe in our Lord JESUS CHRIST, *Act.* xvi. 31.

For,

1. There is no Pardon without him, *Acts* iv. 12. *Matt.* i. 21.
2. Nor by him, without Believing in him, *Joh.* iii. 18. *Rom.* iii. 20, 26.

Hence,

1. Consider your Sins.
2. Repent of them.
3. Trust on the Promises of GOD, and Believe on the Merits of his Son for Pardon, and you shall have it.

PSAL. cxlvii. 5.

His Understanding is infinite.

Quest. 1. *WHAT are we to conceive by the Understanding of* GOD?

It is that Property of GOD whereby we apprehend him to understand himself, and of and by himself all Things else, together with the Reasons of them, *Job* xii. 13. *Prov.* viii. 14. So that by it we apprehend GOD,

1. To be Omniscient, All-knowing; that is, throughly acquainted with all and every Thing that ever was, or is, or will be, or can be.

   This is plain,

   1. From Scripture, *Heb.* iv. 13. *Matt.* x. 29. *Psal.* cxxxix. 2, 3, 4. *John* xxi. 17.
   2. From Reason: For GOD made and preserves, and therefore must needs know all Things, *Gen.* i. 31. *Psal.* cxxxix. 15, 16.

2. He gives Knowledge to other Things, *Gen.* ii. 20. 1 *Reg.* iv. 33. *Psal* xciv. 10.
3. That he is infinitely Wise, *Rom.* xvi. 27. 1 *Tim.* i. 17. *Job* xii. 12, 13.

   This appears,

   1. From his wise Contrivance of the World, and the Constitution of all secondary Causes under him.
   2. From his Government of the World, and the Management of all Things, so as to make them concur to his own Glory, *Psal.* lxxvi. 10.
   3. From his Redemption of Mankind, by the Death of his Son, *Rom.* xi. 33.

Quest. 2.

Quest. 2. *What Use are we to make of this?*

1. We should hence learn to admire the Wisdom and Knowledge of GOD; who knows all Things, not by Species or Notions abstracted from the Things themselves, but by his own Essence, which is the perfect Idea of all Things; and therefore he knew all Things that are, before they were, even from Eternity.

   And that too, not by Succession, one Thing after another, but altogether with one simple Act.

2. This should make us drive all Hypocrisy from us, and have as great a Care of our Hearts as we have of our outward Actions; forasmuch as he knoweth one as well as another, *Gen.* vi. 5. *Psal.* xciv. 11. *Psal.* cxxxix. 2. *Jer.* xvii. 9, 10. 1 *Chron.* xxviii. 9.

3. Hence we should learn to put our whole Trust and Confidence on him, as knowing that tho' we do not, yet he knows how to preserve us, and what is best for us, 2 *Pet.* ii. 9.

4. Hence we should always live as under the Eye of GOD, *Psal.* cxxxix. 7.

PSAL. cxlv. 17.

The Lord is Righteous in all his Ways.

צדיק יהוה בכל דרכיו׃

Quest. 1. *WHAT is Righteousness as attributed unto GOD?*

It is that Perfection whereby we apprehend GOD as pure and free from Sin, hating Iniquity, and giving to every One according to their Deserts, *Psalm* xi. 7. *Deut.* xxxii. 4. 2 *Tim.* iv. 8. *Gen.* xviii. 25. Indeed, he is so Righteous, that his Will and Nature is that eternal Law of Righteousness, which is the Rule of all Justice and Goodness in the Creatures; so that it cannot be so properly said, That he Wills a Thing, because it is Just and Good, as that it is therefore Just and Good because he Wills it.

Quest. 2. *How is this Justice of GOD to be distinguished in our Apprehension?*

1. There is his disposing Justice, whereby, as GOD, he orders and disposeth all Things justly and exactly, according to his own Will and Wisdom.
2. His distributing Justice, whereby he distributeth his Rewards and Punishments according to every one's Deserts, loving Goodness and hating Iniquity, *Hab.* i. 13.

Affectus attribuuntur Deo secundum effectus, Ezek. xviii. 25.

Quest. 3. *How doth it appear, that* GOD *in his own Nature is so Righteous that he cannot but punish Sin?*

1. From Scripture, *Exod.* xxxiv. 7. *Psal.* xlv. 7. *Psal.* v. 5. *Psal.* vii. 11, 12.

2. From Reason.

1. Sin is contrary to his Nature, and therefore he cannot but naturally hate and punish it, *Isa.* i. 13, 14.

2. Reason, and the Light of Nature, dictates this to all Mankind, even to the Heathens themselves, *Rom.* ii. 15.

3. His Judgments upon Wicked Men in all Ages do demonstrate it; as his drowning the *Old World*, destroying *Sodom* and *Gomorrah*, &c.

4. This appears also from the Image of GOD enstamped upon Mankind, *Eph.* iv. 24.

5. From the last Judgment, *Acts* xvii. 31. 2 *Thess.* i. 7, 8, 9. *Acts* xxiv. 25.

6. From the Death of CHRIST, which shews, That he would not pardon Sin without Satisfaction made to his Justice for it, *Matt.* xx. 28. *Rom.* iv. 25. *cap.* v. 10. 1 *John* ii. 2.

Quest. 4. *Why is GOD said to be Righteous in all his Ways?*

Because he is Righteous in all he Wills, Speaks, or Doth.

1. In his Will. Whatsoever he Wills is Just; yea, therefore Just, Because he Wills it. *Eph.* i. 11.

2. In

II. In his Word.
1. Delivering nothing in it but what is certainly true.
2. Fulfilling whatsoever he there,
1. Foretels, *Matt.* v. 18.
2. Threatens, *Jer.* li. 29.
3. Promises. In which there being an Obligation, tho' not of GOD to us, yet of GOD to himself, so that he is *sibi debitor*, he will most certainly and justly perform them all, 1 *John* i. 9; *Heb.* vi. 10. 2 *Thess.* i. 6, 7.

III. In his Works.
1. In punishing the Wicked; *Psal.* li. 5.
2. In rewarding the Righteous.

OBJECT. But how comes it to pass then, that the Wicked are often in a better outward Condition than the Righteous?

ANSW. This hath been a great stumbling Block in all Ages, *Psal.* lxxiii. 2, 3. *John* xii. 1. But is certainly a great Instance of GOD's Justice and Fidelity to his Promise, and an Argument of his Love to them, *Heb.* xii. 6. *Psal.* cxix. 71.

We shall certainly have Cause to bless GOD to Eternity for our Afflictions, as much, if not more than for all our Prosperity.

Quest. 5. *What Use to be made of this?*
1. Then we should not repine at any Providence of GOD, *Lam.* iii. 39.
2. Have a care of Sin, as that which GOD will one Day most certainly punish, *Eccles.* xi. 9.

3. Trust and Believe in the Promises of GOD, for they will most certainly be fulfilled, *Tit.* i. 2. *Heb.* vi. 18. *Chap.* xiii. 6.
4. Imitate GOD in being Righteous yourselves, *Psalm* xi. 7.

GEN. XVII. 1.

I am the Almighty GOD.

אֲנִי־אֵל שַׁדָּי׃

Quest. 1. *IN what sense is GOD said to be Almighty?*

1. Because he hath all Power or Authority over all Things, ἐξουσία, *potestas*, as *Luke* xii. 5. ἐξουσίαν ἔχοντα, *Acts* i. 7. ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Hence he is called, אדני, Κύριος, δεσπότης. Παντοκράτωρ, the Word in the *Creed*.

In this Sense GOD is Almighty:

1. In respect of the Object. He hath Power and Authority over all Things, *Deut.* x. 14. 1 *Chron.* xxix. 11, 12.
2. In respect of the Manner. As he hath Power over all Things, so he hath all Power over every Thing, *Jer.* xviii. 6. *Rom.* ix. 20, 21.
3. In respect of the Duration. He hath all Power over all Things, at all Times, yea, before

before, in, and after all Times, 1 *Tim.* i. 17, *Psal.* cxlv. 13.

2. He is said to be Almighty, because he can do all Things whatsoever himself pleaseth.

Qui certe non ob aliud vocatur omnipotens, nisi quod quicquid vult potest. Aug.

Deo nihil est impossibile nisi quod non vult. Tertull.

This is plain,

I. From Scripture, *Psal.* cxxxv. 6. *Luke* i. 37, *Matt.* xix. 26. *Apoc.* iv. 8. *chap.* xix. 6.

II. From Reason.

1. He must needs be Almighty, seeing he is the Fountain of Might. There is no Power but what comes from him; therefore none but what is in him, *Rom.* xiii. 1, *John* xix. 11. *Acts* xvii. 18.
2. There can be no Resistance, no Opposition made against him, to hinder what he designs, 2 *Chron.* xx. 6. *Job* ix. 12. *Isai.* xiv. 27. *Dan.* iv. 34, 35.
3. There is no End, no Limits of his Power, but whatsoever he doth or hath done, he is still able to do infinitely more, *Job* xlii. 1, 2.

He could create New Worlds; make more Stars or Creatures.

Of Stones, raise up Children to *Abraham*, *Luke* iii. 8.

Send Legions of Angels, *Matt.* xxvi. 53.

Subdue all Things to himself, *Phil.* iii. 21. *Eph.* iii. 20.

Quest. 2. *Is there nothing but what* GOD *can do?*

1. Nothing but what implies a Contradiction.

Either,

1. Directly, as for a thing to have been, and not to have been.
2. Indirectly or consequentially, as that one Body should be in Two Places, or Two Bodies in one Place at the same time.

So to Lie, *Tit.* i. 2. *Heb.* vi. 18. To deny himself, 2 *Tim.* ii. 13. To Sin, *Hab.* i. 13. where tho' the Words be not Contradictory, the Sense is. For to say, GOD lies, *&c.* is as much as to say, GOD is not GOD; for these are all Imperfections.

2. Though GOD cannot do what implies a Contradiction, yet he is truly said to be able to do all Things, for that is not properly Doing, but suffering; to Lie, to Die, *&c.* is to Suffer. And again, One part of a Contradiction is always false: And therefore should GOD do that, he would suffer himself to be destroyed, he being Truth it self.

Deus dicitur omnipotens faciendo quod vult, non patiendo quod non vult. Aug.

3. He is not the less Omnipotent because he cannot do such Things, for he therefore cannot do them because he is Omnipotent: So that the doing of them, would argue Impotence; the not being able to do them, argues his Omnipotence.

Multa non potest & omnipotense est, & ideo omnipotense quia ista non potest. Aug.

Quest. 3.

Quest. 3. *What Use are we to make of this?*
Is God Almighty?

1. Then submit to his Will and Pleasure, *Isa.* xlv. 9. *Psal.* xxxix. 9.
2. Fear him, *Jer.* v. 22. *Matt.* x. 28. Remember the *Old World*, the *Egyptians*, *Corah*, *Dathan* and *Abiram*, *Sodom* and *Gomorrah*, *Lot's* Wife, *Nebuchadnezzar*, *Belshazzar*, *Herod*; and fear none but him.
3. Then trust on him, and in these Promises he hath made unto us, *Rom.* iv. 20, 21. 2 *Tim.* i. 12.

Remember *Noah*, *Joseph*, the *Israelites* at the *Red Sea*, and in the *Wilderness*, the *Three Children*, *Daniel* in the Den, *Jonah*, *Peter*.

4. This should excite and encourage us to pray continually unto God, as one who is able to supply all our Wants, and to do whatsoever we desire, yea, and infinitely more too, *Eph.* iii. 20.
5. Is God Almighty? Then walk before him, and be perfect, or sincere, תמים *Jac.* iv. 12.

GEN. i. 1.

In the beginning GOD created Heaven and Earth

WE have already treated of GOD's
Existence, p. 60.
Spiritual Essence, p. 71.
Unity, p. 75. & Trinity, p. 1.
Greatness, p. 78.
Love, p. 81.
Mercy, p. 83. 92.
Grace, p. 86.
Long-Suffering, ib.
Goodness, } p. 89
Truth, }
Wisdom, p. 95.
Justice and Power. p. 97. & 38.

Creation is a great Article of Faith, *Heb.* xi. 3.

I. Here is the Agent or Efficient Cause, GOD, אלהים, Father, Son, and Holy Ghost.

Father, 1 *Cor.* viii. 6.
Son, 1 *Cor.* viii. 6. *John* xiii. 10. *Col.* i. 16. *Heb.* i. 2, 10.
* Holy Ghost, *Psal.* xxxiii. 6. וברוח פיו.
Job xxvi. 13. *Gen.* i. 2.

II. The Object: Heaven and Earth: that is, All the World, or all Things that had any Beginning; as *Col.* i. 16.

So

So the Phrase, Heaven and Earth, is always used in Scripture, there being no one Word in the *Hebrew* that signifies the World.

חרל is rendred World, *Isa.* 38. עם יושב חלדון, but there the *Targue* hath it, יחבו אורעא, the Inhabitants of the Earth, as the Place also requires it should be translated.

So תול is never any more then οἰκουμένη, the habitable World.

So it is rendred by the LXX. in *Psal.* ix. 8. where also the *Targue* hath אורעא, the *Arabick* the same, and amongst the *Greeks* too till *Pythagoras.*

Πυθαγόρας πρῶτος ὠνόμασε τὸν πᾶν ὅλων περιοχὴν κόσμον, ἐκ τ ἐν αὐτῷ τάξεως. *Plutarch.* Hence *Mundus.*

III. The Act. He Created: that is, Made all Things of Nothing. Though the Word ברא doth not evince this, yet it being ordinarily in Scripture joined with עשה and יער; yet,

1. This is plain from the Manner of the Creation, because it was by his Word speaking, *Gen.* i. 3, *&c.* So *Rom.* iv. 17. *Heb.* ii. 3.
2. For the Word בראשית, in the Beginning: For if in the Beginning, then before any Thing was begun, or had any Being, out of which the World could be produced.

To say God made all Things of something, is a Contradiction.

IV. The Time when. In the Beginning of all Time, before which there was nothing but Eternity.

V. The End. For the Glory of God the Creator, *Prov.* xvi. 4.

He

He in the Creation shewed forth the Glory of his Wisdom, Power and Goodness, *Jer.* x. 12.

1. The Glory of his Power, *Rom.* i. 20.
   1. In making all Things of Nothing.
   2. In making Day before the Sun, which was made the Fourth Day, *Gen.* i. 14.
   Herbs, Plants and Trees, before the Sun, Moon and Stars, even the Third Day, *ver.* 11.
2. The Glory of his Wisdom.
   In that he first made simple Elements, then mixed or compound Bodies.
   As also, first, Such Things as had Being, but without Life; as inanimate things, as Light, the Firmament, and dry Ground.
   Then such as had Being and Life, without Sense; as Herbs, Plants, Trees, the Third Day.
   Then such as had Being, Life and Sense, but without Reason; as Brutes, the Fifth Day.
   Then last of all, such as had Being, Life, Sense and Reason; as Man.
   So that we may say, as *Psal.* civ. 24. *Jer.* Li. 15.
3. The Glory of his Goodness.
   In that he made Habitations before Inhabitants.
   Food before them that were to eat it.
   And all Things that Man was to make use of before Man that was to make use of them.
   He made all Things good, *Gen.* i. *ult.*
   His Goodness he communicated; especially,
   1. To Angels: Which were created by GOD, *Col.* i. 16, 17. *Psal.* civ. 4. *Heb.* i. 7, 14.
   And that the First Day, *Job* xxxviii. 6, 7.

They

They are called ἄγγελοι, מלאכים, Messengers, *Heb.* i. 14.
They are very many, *Dan.* vii. 10.
But many of them sinned, 2 *Pet.* ii. 4. *Jud.* vi.

2. Man. Created after the Image of God, *Gen.* i. 26. whose Production was last, because all other Things were made for him, and he was to be μικρόκοσμος, consisting of a Spirit and Body.

Use.

1. This should humble us under the Hand of Almighty God, *Psal.* viii. 3, 4.
2. This should teach us Obedience. He being our Creator, for all other Creatures serve him, *Isa.* lxviii. 13. *Isa.* xl. 26. He commanded the Stars to fight, the Sun to stand still, the Ravens to feed *Elias*, the Fish to keep *Jonas*, and they did it: yea, *Psal.* cxlviii. 7, 8. *Isa.* i. 2, 3.
3. This should support us in all Pressures, that he which made the World is our God, *Psal.* cxlvi. 5, 6. *Psal.* cxxi. 2, 3.
4. This should make us to fear and dread him, *Isa.* viii. 13. *Matt.* x. 28.
5. Then bless and magnifie his Name, and so fulfil his End in making the World, *Neh.* ix. 5, 6. *Psal.* cxlviii. 2, 5. *Revel.* iv. 11.

JOHN V. 17. coming in the Flesh, before of JESUS: Ascended into Heaven.

My Father worketh hitherto, and I work.

THat is, Altho' he rested upon the Seventh Day from the Works of Creation, yet he is still working continually, and doing good every Day.

I. What Work doth he Work?

He preserves, inspects, governs, and disposeth all Things.

1. He preserveth all Things.

1. That he does so, appears,

1. From Scripture, *Neh.* ix. 6. *Heb.* i. 3. *Acts* xvii. 25, 28.

2. From Reason.

1. He is the first Cause of all Things, now as well as he was at first, and therefore all other Causes and Things must needs depend upon him.

2. As great Power is required to our Preservation, as was at first to the Creation of all Things; for *Preservatio nihil aliud est quam continuata Creatio.* Again, No finite Power can preserve all Things, for it self being but a Creature, needs Preservation.

An independent Creature is a Contradiction. Hence should not GOD support us in our Beings, we should fall down to nothing, *Job* vi. 9.

Creatoris omnipotentia est causa subsistendi omni creaturæ: quæ virtus si ab iis quæ condidit regendis

gendis aliquando cessaret, simul omnium rerum species & natura concideret. Aug.

II. How doth GOD preserve all Things? Either,

1. Immediately from himself: As the Angels, Sun, and fixed Stars, *Apoc.* iv. 11. Καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν.
2. Mediately, as all other Creatures in Heaven and Earth, by secondary Causes, who with himself concurs.

Which he preserves thus; partly,

1. By Propagation of the Kind or Species, whereby all Creatures, even of the shortest Continuance successively are preserved to the End of the World, *Gen.* vii. 3. *Psal.* xxxvi. 6.
2. By continuation and maintaining of Individuals.
   1. Giving them such Food as he hath appointed for their Nourishment and Subsistance, *Psal.* civ. 27, 28, 29, 30. *Psal.* cxlv. 15, 16. *Psal.* cxlvii. 8, 9. *Matt.* xxvi. 16.
   2. Giving a Blessing to it; that so it may preserve them, *Matt.* iv. 4. *Deut.* viii. 3, 4. *Dan.* i. 12, 13, 15. 1 *Reg.* xix. 6, 7, 8. *Mark* vi. 38, 42. *Hos.* ii. 21, 22.
   3. He inspects, takes notice of, and observes every Thing that is done, or that is in the World.
      1. All Things whatsoever, whether in Heaven or in Earth. He knows all the Stars, *Psal.* cxlvii. 4. *Isai.* xl. 26. The Number of the Sands; the Weight of all the Mountains, *Isai.* xl. 12. The Hairs of every Man's Head, *Matt.* x. 38. *Acts* xxvii. 34.

2. He

2. He takes particular Notice of every Thing that is done by Mankind, *Psalm* xiv. 2. *Psalm* xxxiii. 13, 14, 15.

Particularly he takes special Notice of,

1. Your Thoughts and Imaginations, all and every one of them, *Gen.* vi. 5. *Jer.* iv. 14. *Psalm* cxxxix. 2. and therefore he inspects all your Purposes, Designs, and Opinions.
2. Your Hearts and Affections, *Prov.* xxiv. 12. *Chap.* xxi. 2.
   Desires, *Ezek.* xxxiii. 31.
   Love, *John* v. 42. *Chap.* xxi. 17.
3. Your Words, *Psal.* cxxxix. 4. *Matt.* xii. 36.
4. Your Actions, *Psal.* cxxxix. 2, 3, 4. *Apoc.* ii. 2, 9.
5. Hence he takes special Notice of all and every Sin you commit, *Psal.* lvi. 8. *Psal.* l. 17, 18, 21. *Apoc.* ii. 14. 2 *Reg.* v. 26.
6. Your Repentance of them, so as to count the very Tears you shed for them, *Psalm* lvi. 8. *Jer.* viii. 6.
7. Your good Works, *Gen.* xviii. 19. *Isai.* xxxviii. 3. *Matt.* xxv. 34. *Apoc.* xiv. 13.

III. He rules and governs all Things; so that there is nothing falls out in the World, without his Will and Pleasure, either effecting, or else permitting it.

1. Not only the greatest and noblest Parts of the Creation, but the least, the vilest, the most despicable Things that be, are subject to his Will, and wholly governed by his Providence;
   The young Ravens, *Psal.* cxlvii. 9.
   The Sparrows, yea, the very Hairs of our Head, *Matt.* x. 29, 30.

It

It was an Heathen *Cicero*, that said, *Dii magna curant, parva negligunt.*

A Christian must believe that GOD takes Care of the one as well as the other: For he created all.

But doth GOD take care for Oxen? 1 *Cor.* ix. 9. Yes. Where St. *Paul* only saith, that the Law, *Deut.* xxv. 4. is so to be understood, that it ought to mind us of our Duty to all such whose Ministry we use, especially the Ministers of the Gospel.

If of Oxen, much more of Men, much more of his own Ministers.

2. All natural Things too.

It is he that causeth the Sun to rise, and the Rain to come down, *Matt.* v. 45.

That causeth the Grass to grow, *Psal.* cxlvii. 8. *Psal.* civ. 13, 14, 15.

That causeth the Snow, Hail, Thunder, Winds, and every Thing in the Air, *Psal.* cxlvii. 16, 17. *Jer.* x. 13. *Job* xxxvii. 10, 11, 12.

That maketh the Ground fruitful, *Deut.* xi. 12.

That gives both Hearing and Deafness, Sight and Blindness, *Exod.* iv. 11.

That giveth Children or with-holdeth them, that increaseth Families or diminisheth them, as he sees good, *Gen.* xxx. 2. *Deut.* x. 22.

3. All such Things as are contingent and accidental in Respect of us, are yet ordered and governed by GOD, even Lots themselves, *Prov.* xvi. 33. *V. III.*

So *Achan*, *Joshuah* vii. 16, 17, 18.

Jonathan, 1 *Sam.* xiv. 41, 42.

Matthias, *Acts* i. 24, 26.

Hophni and *Phineas*, tho' slain in Battle, 1 *Sam.* iv. 11. yet are said to be slain by the LORD, 1 *Sam.* ii. 25.

A Man

A Man drew a Bow at a venture, and slew *Ahab*, 1 *Reg.* xxii. 34. yet it was from the Lord, as *Michaiah* the Prophet saw, *ver.* 17, 28.

So if a Man kill another by Chance-medley, it is of the Lord, *Exod.* xxi. 13. *Deut.* xix. 4, 5. ~~Chance medley not Authorised~~

4. All voluntary Things too, even such as are done by the Choice and Consent, and Free-will of Men, is still governed by GOD; who inclines and bends our Hearts as he sees good, tho' still so that we act freely of ourselves too, *Prov.* xxi. 1. *Psalm* cxix. 36. 1 *Reg.* viii. 58. *Acts* xvi. 14. 2 *Sam.* xvii. 14.

USE.

1. Acknowledge GOD in every Thing that happens in the World, *Jac.* iv. 13, 14. *Proverbs* iii. 6.

2. Pray to him alone for all true Grace and Virtue, as to the only Fountain of it; and depend upon him alone for it.

Quest. *If GOD thus governs the World, how comes it to pass that there is so much Sin and Wickedness in it?*

1. GOD, if he would, could have so ordered it, that no Sin should ever have been committed; for he could have prevented it at first, or can still do it, or annihilate all Sinners, that they shall never sin more.

2. Tho' he permits Sin, he is not the Cause or Author of it, *Jac.* i. 13, 14. That is Blasphemy, yea, a Contradiction.

3. Tho'

3. Tho' GOD permits Sin, yet he so governs and orders it, that he produceth Good out of it.
   1. By permitting one Sin, he sometimes punisheth another, *Rom.* i. 21, 22, 23, 25.
   2. He over-rules the Sins of wicked Men, so as that they shall turn to the Good of the Righteous, *Gen.* xlv. 7, 8. *Acts* ii. 23. *Chap.* iv. 28.
   3. He makes all Sin redound to his own Glory; either the Glory,
      1. Of his Mercy in pardoning, *Rom.* ix. 23.
      2. Or of his Justice in punishing of it, *Prov.* xvi. 4. 2 *Thess.* i. 7, 8, 9.

IV. He orders and disposeth of all Things, giving them to whomsoever he pleaseth.
   1. Wealth and Riches, *Deut.* viii. 18. *Gen.* xxxii. 9. 1 *Tim.* vi. 17. *Job* i. 21. *Eccles.* v. 18, 19. *Chap.* vi. 1, 2.
   2. Honour and Preferments, 1 *Chron.* xxix. 12. *Psal.* lxxv. 6, 7. 2 *Sam.* xii. 8. 1 *Reg.* iii. 13. 1 *Sam.* ii. 7, 8. *Psalm* cxiii. 7.
   3. Love and Favours, *Gen.* xxxix. 21. *Dan.* i. 9. *Exod.* xii. 36. *Chap.* iii. 21.
   4. Health and Strength of Body, 1 *Sam.* xii. 16.
      Naaman was cured, and *Gehazi* made a Leper by GOD, 2 *Reg.* v. 27. *Acts* xvii. 25. 2 *Chron.* xvi. 12.
   5. Gifts and Parts of the Mind, 1 *Reg.* iii. 9, 12. *Exod.* xxxv. 30, 31. *Chap.* xxxvi. 1, 2. *Chap.* xxxi. 1, 2, 3, 6. *Jac.* i. 5.
   6. All true Grace and Virtue whatsoever.
      Faith is the Gift of GOD, *Eph.* ii. 8.
      So is Repentance, *Acts* xi. 18. 2 *Tim.* ii. 25. *Acts* v. 31.

And so all other Graces, *Jac.* i. 17, 18. 1 *Cor.* iv. 7.

7. Heaven itself and eternal Life, *Romans* vi. 23.

All these the Works of God, his Preservation, Inspection, Government, and Disposition of all Things, are done;

1. With infinite Power: For he doth all Things without Trouble, only with his Word, and none can resist him, 2 *Chro.* xx. 6. *Job* ix. 12.
2. With infinite Wisdom; so that he directs all Things to the best End, his own Glory, *Psal.* civ. 24. *Rom.* xi. 33.
3. With infinite Justice and Righteousness; so that he wrongs none, nor is unjust or unrighteous to any, *Psal.* cxlv. 17.
4. With infinite Goodness and Mercy, which clearly appear in all and every Thing he doth, *Psal.* cxlv. 9.

USE.

1. Hence we should learn to think, that nothing comes by Chance or Fortune; but we acknowledge God and his Providence in every Thing that comes upon us, *Prov.* iii. 6. *Exod.* viii. 19.

2. To fear nothing but God; forasmuch as no Good can be with-holden from us, no Evil can fall upon us, without him, *Matt.* x. 28, 29, 30.

3. That altho' we may and ought to make use of Means, yet we must put our whole Trust

Trust and Confidence only on GOD; without whom the best Means will be unsuccessful, the least by him will prove effectual, *Psal.* xxxvii. 3, 4, 7.

Live always upon Providence, 2 *Chron.* xx. 12.

4. To submit to his Will and Pleasure, and acquiesce in all his Providences, as the Products of infinite Wisdom, Power, and Goodness, 1 *Sam.* iii. 18. *Psalm* xxxix. 9. *Isai.* xxxix. 8. 2 *Sam.* xvi. 9, 10, 11.

5. To give GOD Thanks for every thing that happens to you, for all the Mercies you enjoy, and for all the Miseries you do not feel, *Lamentations* iii. 22.

Still praise him, *Job* i. 21. *Rom.* xi. 33, 36.

JUDE 6.

And the Angels which kept not their first Estate.

I. SOME of the Angels kept their first Estate; that is, retained the same Integrity and Perfection wherein they were created; concerning which we may observe,

1. Their Names, מלאכים Ἄγγελοι.
Cherubim, *Ezek.* x. 1, 4, 5.
Seraphim, burning or flaming Spirits, *Isa.* vi. 2.
Sons of GOD, *Job* i. 6. *Chap.* xxxviii. 7.
Thrones, Dominions, *&c. Col.* i. 16.
There be Archangels, 1 *Thess.* iv. 16.
Such a one is *Michael*, *Jude* 9. מיכאל
So perhaps *Gabriel*, *Dan.* viii. 16. גבראל
2. Their Nature. They are spiritual Substances, of great Knowledge, and Power spiritual, *Psalm* civ. 4. *Heb.* i. 14.
Of great Knowledge, 2 *Sam.* xiv. 17.
Natural.
Revealed, 1 *Pet.* i. 12.
Experimental.
They communicate themselves to one another by their Will.
And Power, *Psalm* ciii. 20. 2 *Thess.* i. 7. 2 *Reg.* xix. 35.
3. What is their Duty and Employment? That we can tell only by reading of what they have done. We find,
1. They praise GOD, *Isai.* vi. 3. *Apoc.* iv. 8. *Chap.* vii. 11, 12.

2. They

2. They attended our blessed Saviour at his Conception, *Luke* i. 26, 27, 35.
At his Birth, *Luke* ii. 9, 10, 13, 14.
At *Bethlehem*, *Matt.* ii. 13.
And in *Egypt*, *Matt.* ii. 19.
After his Temptation, *Matt.* iv. 11.
In his Agony, *Luke* xxii. 43.
At his Apprehension, *Matt.* xxvi. 53.
At his Resurrection, *Matt.* xxviii. 2. *John* xx. 12.
At his Ascension, *Acts* i. 10, 11.
Yea, they worship him, *Heb.* i. 7. Which shews,
1. How much he is above the Angels, *Heb.* i. 4.
2. What Reason we have to worship him.
3. They minister to the Saints.
1. In their Life-time:
1. To keep them out of Evil, *Psal.* xci. 11, 12. 1 *Reg.* xix. 5, 6. 2 *Reg.* vi. 17.
2. To deliver them from it, if they be fallen into it, *Psal.* xxxiv. 7. *Numb.* xx. 16. *Gen.* xix. 15, 22. *Dan.* iii. 28. *cap.* vi. 22. *Acts* xii. 7, 8. *cap.* v. 19, 20.
3. To guide and direct them what to do, *Gen.* xxii 11, 12. *Acts* x. 3, 22. 1 *Chro.* xxi. 18. *Acts* viii. 26.
4. To acquaint them with Things to come, *Dan.* viii. 16. *Revel.* i. 1. *cap.* xxii. 16. 2 *Reg.* i. 3.
2. At their Death the Angels convey them into Heaven, *Luke* xvi. 22.
3. After Death, at the last Day, *Matt.* xxiv. 31. *chap.* xxv. 31.

Quest. *Whether hath every one a particular Angel to attend him?*

Answ. As for the Wicked, it cannot be supposed, that the good Angels are for their Company.

But that those who are truly pious, have every one his Angel always with him, is very probable, not only from all those Places beforementioned, where we find Angels still ministring to the Saints in all Ages, as, *Abraham*, *Lot*, *Jacob*, *Moses*, *Joshua*, *Elijah*, *Cornelius*, St. *Peter*, St. *John*, &c. but more especially from *Acts* xii. 15. *Matt.* xviii. 10.

Hoc esse maximum existimo Beneficium, quod ab Ortu Nativitatis meæ Angelum Pacis ad me custodiendum usque ad Finem meum dedit mihi Dominus. August.

USE.

1. Hence see how much Kindness and Respect GOD hath for his People, so as to send his Angels to attend them.

2. Let us learn to imitate the Angels in praising GOD.
   In doing his Will, *Psal.* ciii. 20, 21.
   Tho' it be by ministring to our Inferiors.

3. Let us strive to get to Heaven, that we may be like them, *Luke* xx. 36.

JUDE

JUDE 6.

And the Angels which kept not their first Estate, but left their own Habitation, he hath reserv'd in everlasting Chains under Darkness, unto the Judgment of the great Day.

SOME of the Angels fell from their first Estate, 2 *Pet.* ii. 4. *John* viii. 44. *Job* iv. 18,

I. What caused their Fall?

Sin be sure: And as it is generally thought, Pride. For,

1. This is the Sin they tempted Man to, *Gen.* iii. 5.
2. He is still proud; as appears from the Worship he hath tempted Men to give to him; yea, he would have had CHRIST to have worshipped him, *Matt.* iv. 8, 9. contrary to the Temper of the good Angels, *Apoc.* xix. 10. *chap.* xxii. 8, 9.
3. The spiritual and most excellent Nature of the Angels was more capable of, and liable to this, than any other Sin; whence the Proud are said to fall into the condemnation of the Devil; 1 *Tim.* iii. 6.

But this must needs proceed from some Error in Judgment, or at least Inconsiderateness.

2. Their Temper and Disposition after their Fall. It is very corrupt and wicked, full of Hatred against GOD, and against Man too, as bear-

ing his Image; therefore he destroyed Man at first, and still endeavours to do it, 1 *Pet.* v. 8.

Hence called Διάβολος *Rev.* xii. 10. Whence Devil: *i.e. Destroyer, Avenger, Accuser, &c.*

Satan, *Adversarius, Job.* i. 9, 11, *chap.* ii. 4, 5.

Πειράζων, the Tempter, *Matt.* iv. 3.

Πονηρὸς, the wicked One, *Matt.* xiii. 19, 39.

Abaddon and *Apollion*, a Destroyer, *Apoc.* ix. 11.

Beelzebub, *Matt.* x. 25. בעל זבוב, the God of Flies, 2 *Reg.* i. 2, 6. Or else, בעל זבול, the Dunghil God, the Idol; so the Devil was called, because he was worshipped by the Heathens.

Whence we may observe, that he who is,
Proud,
Malicious,
That envies others Happiness,
Or strives to do what Mischief he can to others, is like the Devil, the worst of all Creatures.

3. Notwithstanding their Fall, they have still great Knowledge and Power.

1. Knowledge, *Mark* i. 24.
Natural,
Experimental.

They know not Things to come to pass, unless it be by considering the present Causes, and from probable Conjectures, *Isa.* xli. 23.

2. Their Power also is great, *Eph.* vi. 11, 12. He hath Power over the Air, *Eph.* ii. 2. *Job* i. 19.

They can do very strange Things, *Exod.* vii. 11, 12. *Acts* viii. 9, 10.

They have Power over Beasts, *Mark* v. 11, 13.

And over wicked Men, 2 *Tim.* ii. 26. *Eph.* ii. 2.

But

But good Men need not fear his Power; for he can do nothing to them without GOD the Father's Permission, *Job* i. 12. *chap.* ii. 6. 1 *Reg.* xxii. 21, 22. *Matt.* viii. 31, 32.

4. How many of them are there?
That they be very numerous, is plain from their being almost in all Places; and from *Luke* viii. 30. a Legion is many Thousands. But that there is some Order and Discipline among them, is probable from their having a Kingdom, *Matt.* xii. 26. whereof one is said to be Prince, *Matt.* ix. 34.
So we read of the Devil and his Angels, *Matt.* xxv. 41. *Apoc.* xii. 7.

5. What was their Punishment?
They were cast out of Heaven, 2 *Pet.* ii. 4. put then into Chains; but so as they can still go about, GOD's Displeasure not being yet fully executed upon them, *Mar.* viii. 29.
Everlasting Fire is prepared for them at the End of the World, *Matt.* xxv. 41.

USE.

1. The Devil being so malicious and ready to tempt us, we had need be watchful, 1 *Pet.* v. 8.
2. Resist his Temptations, *Jac.* iv 7. especially by Faith, *Eph.* vi. 11, 12, 16. *Luke* xxii. 31, 32.
3. Have a Care of coming into the same Condemnation with them; by Pride, Malice, or Uncharitableness, *Matt.* xxv. 41.

Rom. v. 19.

For as by one Man's Disobedience many were made Sinners.

I. MAN was made in the Image of God, *Gen.* i. 26. which consisted,
1. Partly in his Power and Dominion over all Terrestrial Creatures, *Gen.* i. 26, 28. *Psal.* viii. 5, 6. Hence he gave Names, *Gen.* i. 19, 20.
2. In the Perfection of his Nature, indued with Reason and Will, and with Knowledge and True Holiness.
   1. Knowledge, *Col.* iii. 9, 10.
   2. True Holiness, *Eph.* iv 24.

II. He was commanded not to eat of the Tree of Knowledge of Good and Evil, *Gen.* ii. 16. which was backed with a Threatning to keep his Senses in Obedience and Subjection to his Reason.

III. Man notwithstanding did eat of it.
1. Through Satan's Temptation; which was managed with great Cunning.
   1. He enters into the Serpent, the subtilest Creature, *Gen.* iii. 1.
   2. Sets upon the Woman the weaker Vessel, 1 *Pet.* iii. 7.
   3. He propounds a doubtful Question, *Gen.* iii. 1.

4. Then

4. Then he denies the Truth of GOD's Threatnings, *ver.* 4.
5. Gives her a contrary Promise, *ver.* 5.
6. Useth the Name of GOD to confirm it, *v.* 5.

2. Through the Woman's Fault.
   1. In entring into a Dispute with the Devil.
   2. In doubting of the Truth of GOD's Command.
   3. In eating the Fruit.

3. Mans too. In taking the Fruit at her Hands, and eating it; whereby he broke all the Law. *In hac lege Adæ datâ omnia præcepta condita recognoscimus, quæ postea pullulaverunt data per Mosen.* Tertull.

   And so he broke,
   1. The First Command, by Infidelity, Ingratitude, Contempt of GOD; Ambition to be like GOD, *Gen.* iii. 5.
   2. Hearkening to the Devil's Word more than to GOD's, and so worshiping him.
   3. Profaning GOD's Name, and blaspheming it, by preferring the Devil before him.
   4. Profaning the Sabbath, by doing it upon that Day.
   5. *Eve* in not consulting her Husband, and he in pleasing his Wife more than GOD.
   6. Murdering their whole Posterity, *John* viii. 44.
   7. In minding the Lusts of the Flesh more than the Law of GOD
   8. In stealing GOD's Fruit, and being discontented with their present Condition.
   9. By passing a false Judgment upon the Fruit, and receiving a false Accusation against GOD.
   10. Evil Concupiscence, and coveting the Things belonging to another.

IV. By

IV. By this Disobedience of *Adam*, many, even all his Posterity, were made Sinners.

1. By Imputation. His Sin is reckoned to all. As appears,
   1. In that all sinned in him, *Rom.* v. 12. *Heb.* vii. 9, 10. *Rom.* v. 16, 17, 18.
   2. All died in *Adam*, 1 *Cor.* xv. 22. *Rom.* vi. 23.
   3. All were then in his Loins: So that he was the common Father of all Mankind; therefore called *Adam*, that is, Man in general, *Gen.* v. 1.

SIN. . 2. By Inhesion. All, by reason of *Adam*'s Sin, *V. p. 361.* are made Sinners.
   1. All are born in Sin, *Psal.* Li. 5. *Job* xiv. 4. *Eph.* ii. 3. *John* iii. 6. Hence only it is that Children die.
   2. All do actually commit Sin, which shews all Mankind to be polluted with it, and inclined to it, *Eccles.* vii. 20. *Prov.* xx. 9. 1 *Reg.* viii. 46. *Gal.* iii. 22. 1 *John* i. 8, 10.
   3. The whole Man is defiled with Sin, and continually subject to it.
      1. The Understanding, 1 *Cor.* i. 19, 20. *cap.* ii. 14.
      2. The Mind and Conscience, *Tit.* i. 15. It is stupid and senceless, 1 *Tim.* iv. 2. or else troubled.
      3. The Memory, 2 *Pet.* i. 12. In remembring only the worst, forgetting the best Things.
      4. The Thoughts and Imagination, *Gen.* vi. 5. which appears in their Vanity and Disorder.
      5. The Will and Affections, *John* i. 13. *Col.* iii. 2. in being placed, either,
         1. Upon unlawful Objects.
         2. Or upon lawful Objects in an unlawful Manner.

6. The

6. The Body, 1 *Thess.* v. 23.
It is not now serviceable to the Soul.
But a Clog to it,
Yea, tempts and seduces it to Sin.

4. Hence our Original Sin is the corrupt Fountain from whence all our actual Sins flow, *Jac.* i. 14.
Some Relicks of it remain in the best Saints, *Gal.* v. 17.

USE.

1. This should make us low and humble in our own Eyes, *Job* xv. 14, 15, 16.
2. Hence we should earnestly desire to be born again, and made new Creatures: For otherwise our Condition is sad indeed, and very deplorable.
3. Hence we should go to CHRIST the Second *Adam*, that we may be made Righteous by him, as we are Sinners by the First.

IUSTIFICATION

ROM. v. 19.

So by the Obedience of One, shall many be made Righteous.

I. WHO is this One spoken of? Not one Man, but only One in general.

1. All Mankind being contained in, and so fallen with *Adam*, GOD raised up another *Adam*, by whom they might rise, 1 *Cor.* xv. 45. Who being promised, as soon as the first fell, *Gen.* iii. 15. is called the Second Man, 1 *Cor.* xv. 47.
2. This was no less a Person than the Son of GOD made Man, *John* i. 14. 1 *Tim.* iii. 16. For he took the Nature of Man into his Divine Person, *Heb.* ii. 16.
3. Hence the whole Nature of Man was as fully and really contained in him as in the First *Adam*, 1 *Cor.* xv. 22.
4. This the Second Man had this extraordinary Advantage over the First; that whereas the other was but a Man made in the Likeness of GOD, this was GOD made in the Likeness of Man, *Phil.* ii. 6, 7.

II. What was the Obedience of this One here spoken of?

1. He did no Sin, was not guilty in the least, *Isai.* liii. 9. 1 *Pet.* ii. 22. 1 *John* iii. 5. *John* viii. 46.
2. He did whatsoever the Law required; and so remain'd perfectly Righteous in all things, *Matt.* iii. 15. *Heb.* vii. 26, 27, 28. Τὸν εἰς τὸν αἰῶνα τετελειωμένον, *John* xv. 10. *Chap.* iv. 34.

3. He

3. He was Obedient even to Death itself, *Phil.* ii. 8. So that he underwent that Death which the First *Adam* had deserv'd for all Mankind.

III. In what Sense are many here said to be made Righteous by One? Even in the same Sense as we are before said to be made Sinners by One.

1. By having CHRIST's Righteousness, as we had *Adam*'s Sin imputed to us.
   1. No Man can be pronounced Righteous by GOD, unless he be really so, *Prov.* xvii. 15. *Isai.* v. 23.
   2. But no Man is really Righteous in himself, *Eccles.* vii. 20.
   3. Hence it is impossible we should be accepted of as Righteous before GOD, unless we have some other Righteousness imputed to us, *Rom.* iv. 6, 11.
   4. Hence CHRIST was pleased to be Obedient even to Death for us; that so by his Obedience imputed to us, we might be accepted of as Righteous.

   For,
   1. Our Righteousness is plainly asserted to be only in CHRIST, 2 *Cor.* v. 21. He was made Sin for us.
   Quemadmodum oblatus pro peccatis non immerito peccator factis dicitur. Ambros.
   Our Sins were laid on him, *Isai.* liii. 6. So his Righteousness on us, *Phil.* iii. 8, 9. *Eph.* i. 6.
   2. He is expressly called, *Our Righteousness*, *Jer.* xxiii. 6. *Cha.* xxxiii. 16. 1 *Cor.* i. 30.

3. He

3. He is called our Surety, *Heb.* vii. 22. who being Bound for us, paid in our Stead what the Law required of us.
4. CHRIST's whole Obedience was only upon our Account, and for our Sakes, *Gal.* iv. 4, 5.

So that by his Obedience the Law is perfectly fulfilled in us, *Rom.* viii. 3, 4.

2. We are made Righteous by CHRIST, as Sinners by *Adam* inherently.
   1. He mortifies our Sins, 1 *John* iii. 8. *Acts* iii. 26. 1 *John* i. 7, 9.
   2. He gives Repentance, *Acts* v. 31.
   3. He sanctifies our whole Natures, and makes us Holy, 1 *Cor.* i. 30. 1 *Cor.* vi. 11. *Eph.* v. 25, 26, 27.
   4. He enables us to do good Works, *John* xv. 45. *Tit.* ii. 14. *Phil.* iv. 11, 12, 13.

USE.

1. Thank GOD for CHRIST.
2. Put your whole Trust in him only, for Grace as well as Pardon.
3. Let it be your great Care to be in the Number of those who are made Righteous in CHRIST, in believing in him.
4. Live as becometh such righteous Persons.

ACTS

ACTS xvi. 31.

Believe on the Lord Jesus Christ, and thou shalt be saved.

TWO Things required to a true Faith in CHRIST:

I. That we believe all the Articles of our Christian Faith.

And particularly that concerning CHRIST, we believe.

1. That he is the LORD, Κύριος, *Luk.* ii. 11. GOD, the Supream Being and Governour of the World, *Joh.* xx. 28. יהוה, as יהוה צדקנו, *Jer.* xxiii. 6.
2. That he is the Lord JESUS, *Matt.* i. 21. the only true JESUS or SAVIOUR, *Act.* iv. 12.
3. That he is the Lord JESUS CHRIST, the Messiah promised in the *Old Testament*, *Dan.* ix. 25, 26. *Matt.* xvi. 16.

And, by Consequence, we are to believe, that he,

1. Died.
2. Rose again.
3. Went up to Heaven.
4. There sitteth at the Right Hand of GOD, making Intercession for us.
5. Is able to save us if we come unto GOD by him, *Heb.* vii. 25.

II. That we have a sure Trust and Confidence on GOD's merciful Promises in CHRIST for all Things necessary to make us happy, and that are good for us.

1 JOHN iii. 23.

And this is his Commandment, That we should believe on the Name of his Son Jesus Christ.

HERE we see the Son of GOD called by Two Names, JESUS and CHRIST; the first being the Name of his Person, the second of his Office.

I. As to the First JESUS.

1. Who gave him that Name? The Angel *Gabriel* before he was born or conceived, *Luke* i. 26, 31. *Chap.* ii. 21.

2. Why was the Son of GOD called by this Name? Because he was to save us. The same Name that was given *Joshua* by *Moses*, *Numb.* xiii. 16. יְהוֹשֻׁעַ, which was afwards contracted into יֵשׁוּעַ, as 1 *Chron.* xxiv. 11. and thence in *Greek*, Ἰησοῦς, the *Saviour*, as *Luke* ii. 11. *Acts* xiii. 23. Ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν.

This Reason is given, *Matt.* i. 21. For,

1. He alone procured Salvation for us, *Joh.* iii. 17. *Acts* iv. 12. And that by dying for us, *Rom.* v. 8, 9. 1 *Pet.* i. 18, 19.

2. He alone conferreth it upon us, *Heb.* vii. 25. *Phil.* iii. 20, 21. *Acts* v. 31.

Hence,

1. Trust on him only for Salvation, 1 *Tim.* ii. 5.

2. Love and Esteem him above all Things, *Mat.* x. 37. *Phil.* iii. 8.

3. Reverence

3. Reverence and Adore him, *Phil.* ii. 9, 10. *Acts* xix. 13, 15. *Heb.* i. 6.
4. Rejoyce in him as your Saviour, *Luke* i. 46, 47. *Chap.* ii. 10, 11.

II. He was called CHRIST. This great Thing we must believe. For these Things are written that you might believe that JESUS is the CHRIST, *John* xx. 31.

For the opening of this; Consider,

1. GOD from the Beginning promised Mankind a SAVIOUR, or JESUS, *Gen.* iii. 15.
2. This Promise was often renewed to the Fathers, and the coming of our SAVIOUR foretold by the Prophets.
3. He was ordinarily called the *Messiah*, משיח, *Dan.* ix. 25, 26.
4. *Messiah* in *Hebrew*, is the same with CHRIST in *Greek*, *John* i. 41. *Chap.* iv. 25.

These Things considered, we shall prove,

1. That JESUS is the CHRIST or *Messiah*.
2. Shew, wherefore he was called by that Name.

1. That JESUS is the CHRIST, appears, in that all the Prophecies concerning the *Messiah* was foretold in him.
   1. His Birth.
      1. The Time, *Gen.* xlix. 10. *Mal.* iii. 1. האדון הוא מלך המשיח, *Hag.* ii. 6, 9. *Dan.* ix. 26.
      2. The Place, *Mic.* v. 2. *Matt.* ii. 6. *Luke* ii. 4.
      3. The Family; of *David*, *Isa.* xi. 10. *Matt.* xxii. 42. *Luke* ii. 4.
      4. The Manner; of a Virgin, *Isai.* vii. 14. *Matt.* i. 22.
   2. His Life and Actions. Full of Miracles, *Matt.* xi. 2, 3, 4, 5.

3. His Death and Passions.
He was despised, *Isa.* liii. 3. Sold, *Zech.* xi. 12. *Mat.* xxvi. 15. Wounded, pierced, *Psal.* xxii. 16. Parted his Garments, *Psal.* xxii. 18. *John* xix. 24. *Luke* xxiv. 26, 27.
4. His Resurrection and Ascension, *Hos.* vi. 2. *Psal.* cx. 1. *Acts* ii. 34, 36.
5. His Reception in the World, *Psalm* ii. 8. *Psalm* lxxii. 11. *Col.* i. 23.

2. Wherefore is he called *Messiah*, CHRIST? Because he was anointed,
1. To be a Prophet, 1 *Reg.* xix. 16. *Isa.* lxi. 1. *John* iii. 2.
2. To be a Priest, *Exod.* xl. 15. *Heb.* vii. 17. *Eph.* v. 2.
3. A King, 1 *Reg.* xix. 16. *Psalm* ii. 6. *Isa.* ix. 6. *Acts* v. 31. *Eph.* i. 20, 21. *Acts* x. 38.

USE.

1. Firmly believe this great Truth that JESUS is the CHRIST, *Acts* xvii. 2, 3. *Acts* xviii. 5, 28. 1 *John* v. 1. *Chap.* ii. 22.
2. Receive him,
1. As your Prophet, observing what he hath said, believing what he asserts, trusting on what he hath promised.
2. As your Priest, to make Attonement for you, *Rom.* viii. 33, 34.
3. As your King, to rule and govern you, and to subdue Sin and Satan, and all your Spiritual Enemies under you, 1 *Joh.* iii. 8.
3. Live up to the Profession of this Faith, *Acts* xi. 26. 2 *Tim.* ii. 19.

LUKE

LUKE i. 35.

The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.

HERE we have the Incarnation of the Son of GOD described, by,

I. Its efficient Cause: The HOLY GHOST shall come upon thee.

II. The Subject: Upon Thee the Virgin *Mary*.

III. The Result: The Union of the Two Natures in one Person. *Therefore that Holy Thing*, &c.

1. The efficient Cause: The HOLY GHOST. Where in our Creed it is said, *He was conceived by the Holy Ghost*; that is, He did cause the Virgin to Conceive, *Luke* i. 31.

1. As to his Conception by the HOLY GHOST, I shall only observe, That

1. As it is a great Mystery, it is here mysteriously expressed, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ, or, ἡ δύναμις ὑψίστου ἐπισκιάσει σοι, as in the Creation, *Gen.* i. 2. and the Production of Man, *Cha.* ii. 7. There was subject Matter, but the Spirit moved upon it, as *Psal.* civ. 30. *John* vi. 63. Hence CHRIST's first Name is *Wonderful*, *Isai.* ix. 6.

2. It was necessary our Saviour should be thus conceived, that so he might be free from Sin.

For,

1. The Divine Nature could not be united to the Humane, unless pure and perfect.
2. He could not have expiated our Sins, unless he had been without Sin himself, *Heb.* vii. 26, 27.
3. Hence our Saviour, even as Man, is called the Son of GOD, because produced immediately by GOD himself, as *Adam* was, *Luke* iii. 38.

2. As to the Person of whom he was born, we need only observe,
   1. Her Name was *Mary*, *Luke* i. 27. *Matt.* i. 18. *Mich.* vi. 4.
   2. She was a Virgin when she bear him, *Gen.* iii. 15. *Isai.* vii. 14. *Luke* i. 27.
   3. It is very probable she continued to be so after, *Matt.* i. 25. compared with 1 *Sam.* xv. 35. His Brethren were his Kinsmen, or *Joseph*'s Children by another Wife, they are not called hers.
   4. She was certainly an excellent Person, yet not without Sin, at least Original, *Rom.* iii. 23. *Chap.* v. 18. for she needed a Saviour, *Luke* i. 46, 47. and died. Born without Sin; as Jn. Bapt.
   5. We ought to reverence, but not to worship her, *Luke* i. 28, 48. *Matth.* iv. 10.

Ἡ Μαρία ἐν τιμῇ, ὁ Κύριος προσκυνείσθω.
Ἐι καλλίστη ἡ Μαρία καὶ ἁγία καὶ τετιμημένη ἀλλ' ἐκ εἰς τὸ προσκυνεῖσθαι. Epiph.

USE.

1. Hence see the Condescension of the Son of GOD in being born of a Woman, and yet poor, *Lev.* xii. 8. *Luke* ii. 24.
2. Learn of him to be meek and lowly, *Matt.* xi. 29.

3. The

3. The Result of this, the Union of the Divine and Humane Nature. For,
   1. That he is GOD we have prov'd already.
   2. That he became truly Man, is plain from his being born of a Woman, *Heb.* ii.14,16.
      1. He had a real Body, *John* i. 14. *Luke* xxiv. 39. 1 *John* iv. 3.
         Simon Magus, Saturnus, Isidorus Secundus, Marcosiani, Heracleonitæ, Ophitæ, Cerdon, Marcion, &c. were δοκησιτὰ ἢ φαντασιαστὰι, supposing CHRIST to have no real Body.
      2. A Soul, *Matt.* xxvi. 38. *Luke* ii. 52. *Chap.* xxii. 42.
         Arius and *Eunomius* said, Θεότητα ψυχῆς ἐνηργεκέναι τὴν χεῖραν. Theodoret.
      3. His Soul and Body were united together, *Luke* xxiii. 46.

   3. His Humane and Divine Nature were both united in one Person.
      Θεάνθρωπον. Hence, Ὁ λόγος ὁ μόνος ἀμφὶν θεὸς τε ἠδ ἄνθρωπος. Clem. Alex.

So that,
   1. His Natures were not mixed or confounded together, for then he would have been neither.
   2. Nor changed one into the other, as the *Eutychians* thought the Humane was turned into Divine; but ἀσυγχύτως, ἀτρέπτως ἀδιαιρέτως ἀχωρίστως. Concil. Chalced. *Luke* xxii. 42. *Matt.* i. 23.
      So that he was perfect GOD, and perfect Man, in one and the same Person.
      The Humane Nature had no Subsistance out of the Divine Person.
      Hence flowed the Value and Efficacy of his Actions, *Acts* xx. 28.

USE.

1. Hence see what Cause you have to trust to CHRIST for your Salvation, he being God-Man, is able to reconcile GOD to you, and you to GOD.

   1. On GOD's Part, *Heb.* v. 1.

      1. By satisfying for your Sins, *Heb.* ii. 10. 1 *Tim.* ii. 6. ἀντίλυτρον ὑπὲρ πάντων.
      2. By interceeding for you, 1 *John* xxii. *Heb.* vii. 25.

   2. On our Part, *Col.* i. 19. *John* i. 16.

2. Go to CHRIST, by trusting wholly in him, *Matt.* xi. 28.

3. Obey all his Commands; as certain that he commands nothing but what is for your good, *Matt.* xi. 30. 1 *John* v. 3.

1 Pet. iv. 1.

Forasmuch then as Christ hath suffered for us in the Flesh.

First, WHatsoever Christ suffered was in the Flesh.

Secondly, It was for us.

Thirdly, What it was he thus suffered for us in the Flesh.

I. Whatsoever Christ suffered was in the Flesh.

1. Christ, as God, was, and is, incapable of suffering; being *Actus purissimus.*
2. But he was in Time made Flesh, *John* i. 14. that is, Took our Nature upon him.
3. In this Flesh it was that he suffered, 1 *Pet.* iii. 18.
4. By reason of the Union of our Nature to his Divine Person, what he suffer'd in our Nature is reckon'd as suffer'd by him that was truly God, the Attributes, and, by consequence, the Actions of the one Nature being attributed to the other.

Per indissolubilem unitatem verbi & carnis omnia quæ carnis sunt ascribuntur verbo, quomodo & quæ verbi sunt prædicantur in carne. Orig.

By this Union, Ἀνταμείβεσθαι τὰ ὀνόματα ὥστε καὶ τὸ ἀνθρώπινον τῷ Θεῷ καὶ τὸ Θεῖον τῷ ἀνθρωπίνῳ καλαπομάζεσθαι. Greg. Nyss.

This is the *Communicatio idiomatum* spoke of by the School-men; as, 1 *Cor.* ii. 8. *Acts* xx. 28.

2. What

II. Whatsoever CHRIST suffer'd was only for us: not only for our Good, or our Example, as the *Socinians* would have it, but in our Stead, and to expiate and make Satisfaction to GOD's Justice for our Sins: For,

1. He is said expresly to die in our Steads. Ἀνήλυτεσν ὑπὲς πάντων, 1 *Tim.* ii. 6. Λύτεσν ἀντὶ πολλῶν, *Matt.* xx. 28.
2. To be a Sacrifice and Propitiation for our Sins, *Eph.* v. 2. Πεσσφοεὰ κὴ Θυσία, *Heb.* ii. 17. Εἰς τὸ ἱλάσκεδαι τὰς ἁμαετίας, 1 *John* ii. 2. *Chap.* iv. 10. ἱλασμὸς.
3. Our Sins were laid upon him, *Isai.* liii. 4, 5, 6.
   He was made Sin for us, 2 *Cor.* ix. 21.
   And a Curse for us, *Gal.* iii. 13.
4. He had no Sin of his own to suffer for, and therefore he could not have suffered but for our Sins.
   And he being GOD as well as Man, his Sufferings could not but be of infinite Value and Merit for us.

USE.

1. Hence see how odious and offensive Sin is to GOD.
2. When we read or hear of CHRIST's Sufferings, how should we be affected with it, considering that they were all for our Sakes, and Sins.
3. How much more when we see him crucified before our Eyes in the Blessed Sacrament?

III. What did our Lord suffer for us?

1. The

1. The first kind of Sufferings he underwent, were in his Temptations soon after his Baptism: Of which note, *Matt.* iv. 1.

   1. He was led by the Spirit, *Luke* iv. 1. that which even now descended upon him.
   2. Into the Wilderness, a Place remote from Men, and filled only with Beasts.
      1. To fulfil the Type of the Scape-Goat, *Lev.* xvi. 20, 21, 22.
      2. To give the Devil all the Advantage he could desire in his Temptations, *Matt.* iv. 2.

   3. There he fasted Forty Days and Forty Nights: So *Moses* had fasted, *Exod.* xxxiv. 28. and *Elias*, 1 *Reg.* xix. 8.

   Our Saviour fasted this Time,
   1. To shew the Harmony between Law and Gospel.
   2. To teach us how to fit ourselves for the great Work of the Ministry. *Acts* xiii. 2. Hence our *Ember*-Weeks.

   This gave the Occasion of the Churches observing *Lent* every Year, which she always did; and therefore it is no piece of Popery.

   4. After these Forty Days he was an hungry, to shew he was truly Man.
   5. The Devil observing this, thinks he had got the Advantage over him, and therefore sets upon him, not doubting of conquering, having overcome the first *Adam* in *Paradise* itself.

   And so first tempts him to prove himself to be GOD, by turning Stones into Bread, *Matt.* iv. 3. *Luke* iv. 41.

2. All

2. All his Life afterwards he was subject to the Infirmities of the humane Nature: He was weary, *John* iv. 6. He was reviled, *Matt.* xii. 24. Stoned, *John* viii. 59. *Chap.* x. 31, 32.

3. His greatest Suffering began in the Garden of *Gethsemane.*

Where behold him,

1. Exceeding Sorrowful, *Matt.* xxvi. 37, 38.
2. So great were the Apprehensions of what he was to undergo, that he pray'd against it, *ver.* 39.

Whatsoever GOD had prepared for him, he still cries out, *Thy Will be done.*
His own Disciples Traytors.
Soldiers to apprehend him.
False Witnesses to accuse him.
Judges to arraign him.
Thorns to crown him.
A Rabble to abuse him.
A Cross to crucifie him.
Still, *Thy Will be done.*

3. Behold him in his Agony! *Luke* xxii. 44.

LUKE xxiii. 33.

And when they were come to the Place which is called Calvary, there they crucified him.

NOW was the Power of Darkness let loose upon our Lord, *Luke* xxii. 53. *Gen.* iii. 15.

I. He was betrayed by one of his own Disciples, *Psal.* xli. 9. *Joh.* xiii. 18. *Psal.* lv. 12, 13. and that with a Kiss too, *Matt.* xxvi. 49.

II. Apprehended. Where observe,

1. They came upon him with Swords and Staves, as if he had been a Thief, *Matt.* xxvi. 47, 55.
2. He confessed himself the Person they sought for, *John* xviii. 5. which daunted them so, that they fell to the Ground, *John* xviii. 6.
3. His Disciples making some little Resistance, and *Peter* cutting off *Malchus*'s Ear, *John* xviii. 10. JESUS cured it, *Luke* xxii. 51.
4. Then they bound him, *John* xviii. 12. altho' he could have had Twelve Legions of Angels to assist him, *Matt.* xxvi. 53.

III. Arraigned. Where observe,

1. When they had first carried him to *Annas* to take his Counsel, *John* xviii. 13. Then they led him to *Caiphas* the High-Priest, *Matt.* xxvi. 57. where the *Sanhedrim* or Council was then held.

Here

Here they sought false Witness against him, *Matt.* xxvi. 59.

Here they questioned him in many Things, but he answered nothing, *Matt.* xxvi. 60, 61, 62. according to *Isa.* liii. 7.

Here they smite and abuse him, *Matt.* xxvi. 67.

Here *Peter* denied him thrice, *Matt.* xxvi. 72, 75.

Here they accuse him of Blasphemy, *Matt.* xxvi. 65.

Here they took Counsel to kill him, *Chap.* xxvii. 1.

Here *Judas* recanted, and hanged himself, *Chap.* xxvii. 5.

2. From *Caiphas* they led him to *Pilate*, *Chap.* xxvii. 2. *Luke* xxiii. 1, 2, 3, 4.

3. From *Pilate* to *Herod*, *Luke* xxiii. 6, 7, 8. where he was abused, *v.* 11.

4. From *Herod.* to *Pilate* again, *Luke* xxiii. 11. who excuseth him, *Luke* xxiii. 14, 15. *John* xix. 4. and would have released him, *Luke* xxiii. 16. but they rather chose *Barabbas*, *v.* 18. and cried, Crucify him, *v.* 21. His Wife sent to him, *Matt.* xxvii. 19. and *Matt.* xxvii. 24. But they accuse him of Treason, *John* xix. 12. Hence *Pilate* condemns him, *John* xix. 16.

IV. Being condemned, they carried him to be crucified.

1. They crown him with Thorns, *Matt.* xxvii. 29. *Gen.* iii. 18.
And abuse him, *Matt.* xxvii. 30, 31.

2. They laid his Cross upon him, *John* xix. 17. *Gen.* xxii. 6. But lest he should be weary, and so not so sensible of Pain, they compel

pel *Simon*, a *Cyrenean*, to do it, *Luke* xxiii. 26.

3. As he went along, the Women bewailed him, *Luke* xxiii. 27.

4. When they were come to Mount C. they crucifie him.

1. They fastened the Cross in the Ground. The Cross was an erect Piece of Wood, at the uper End whereof there was a transverse Beam, and in the middle another Piece standing out; ἐφ' ᾧ ἀποχεῖνται τὸ σταυρούμενον. Justin. M.

Ubi requiescit qui clavis affigitur. Iren.

2. They raised up his Body, and placed it upon that middle Piece, *Numb.* xxi. 9. *Joh.* iii. 14.

3. They nailed his Hands to the transverse, and his Feet to the erect Beam, *Zech.* xii. 10. *Psalm.* xxii. 16. *John* xx. 27, 25.

4. At the Top of the erect Beam they fixed the Title, THIS IS JESUS THE KING OF THE JEWS, *Luke* xxiii. 38.

5. As he hung there, they gave him Wine and Myrrh to drink, *Mark* xv. 23. to stupify him; but he would not have it.

6. Thus he hung for Three Hours together in the greatest Pain imaginable, and yet pray'd for them, *Luke* xxiii. 34.

But they reviled him, *Luk.* xxiii. 35, 36, 37. And crucified Two other Malefactors by him, one on each Side, *Luke* xxiii. 33.

7. Then the Sun was darkened, *Luke* xxiii. 44, 45.

8. About

8. About the Ninth Hour, or Three in the Afternoon, he cried, *Eli, Eli,* &c. *Matt.* xxvii. 46. and committed his Spirit into the Hand of GOD, *Luke* xxiii. 46. And then gave up the Ghost, at the Time of the Evening Sacrifice.

After this they pierced his Side, *Joh.* xix. 34.

USE.

Behold here,

1. The infinite Love of GOD, *Phil.* ii. 6, 7, 8.
2. The Heinousness, the Sinfulness, *Phil.* iii. 18. of Sin, which only imputed, brought such strange Sufferings upon the Son of GOD.
3. Your Obligation to Duty, *Rom.* vi. 6. *Gal.* v. 24. *Chap.* vi. 14.

1 Cor. xv. 3, 4.

How that Christ died for our Sins, according to the Scriptures, and that he was buried.

I. Christ, according to the Scriptures, was to die: For this was,

1. Tipified. *Isaac*, as the Type, was commanded to be offered up, *Gen.* xxii. 2. and tho' God afterwards accepted of a Ram presented instead of him, *v.* 13. yet that shewed the Antitype was to die, *Heb.* xi. 19. the Paschal Lamb was to be killed, *Exod.* xii. 6. 1 *Cor.* v 7. *Heb.* xiii. 11, 12. *Revel.* iii. 8.
2. Foretold by Prophecies, *Isa.* liii. 7, 8, 9.

II. Jesus Christ did accordingly die, as it is recorded by all Four Evangelists, and the Apostles. Concerning whose Death, observe,

1. It was not only a painful and shameful, but likewise an accursed Death, *Deut.* xxi. 23. *Gal.* iii. 13.
2. Yet he underwent it willingly, and with hearty Obedience to God, *Phil.* ii. 8. as appears, in that he cried with a loud Voice, and then gave up the Ghost, *Luk.* xxiii. 46. Διὰ γὸ τῦτο κ) φανῆ ἐκεχύμενον ἵνα δειχθῇ ἑκ κ' ἐξεσίαν τὸ πρᾶγμα γίνεται. Chrysostom.

   Spiritum cum Verbo sponte demisit. Tertull.

   Quasi Arbiter exuendi, suscipiendique Corporis emisit Spiritum, non amisit. Ambr.
3. Altho' his Soul was separated from his Body, and so he was truly dead, yet neither were separated from his divine Person

Ἡ ὁ ἀμέσως θεότης ἔτε τῷ σώματι, ἔτε τῇ ψυχῇ ἀνεσπάσθη. Greg. Nyss.

Quid fecit Passio? Quid fecit Mors? Nisi Animam a Corpore separavit; Animam vero a Verbo non separavit. Aug.

III. It was only for our Sins that he died.

1. Death is the Wages only of Sin, *Rom.* vi. 23.
2. CHRIST had no Sin of his own to die for, *John* viii. 46. 1 *Pet.* ii. 22.
3. Hence, as it was only for Sin he died, *Isai.* liii. 10. so it was only for our Sins, *Rom.* iv. 25. to satisfy GOD's Justice for them, 1 *Joh.* ii. 2. that so our Sins might be pardoned, *Heb.* ix. 22. *Eph.* i. 7. *Col.* i. 14. and so we reconciled to GOD, *Rom.* v. 10. *Col.* i. 21, 22.

USE.

1. Behold here the infinite Love of GOD, 1. *John.* iv. 10.
2. Oft meditate upon CHRIST as dying for your Sins.
3. Put your whole Trust and Confidence on him, *Gal.* ii. 20.

He was buried. Concerning which observe,

1. Altho' by the *Roman* Laws, he that was crucified was to be exposed to the Fowls of the Air, and not buried, yet GOD so ordered it in his Providence, that CHRIST was buried, *Deut.* xxi. 22, 23. *Joh.* xix. 31.
2. He was buried by Two honourable Persons, *Joseph*, *Matt.* xxvii. 57. *Luke* xxiii. 50. and *Nicodemus*, *Joh.* xix. 39, 40. *Cha.* iii. 1. and so the Prophecy fulfilled, *Isa.* liii. 9.
3. He was laid in a new Tomb, dug out of a Rock, *Matt.* xxvii. 6.

Venit

Venit ad me Traditio talis, quod Corpus Adæ primi Hominis ibi sepultus est, ubi crucifixus est Christus; ut sicut in Adamo omnes moriuntur, sic in Christo omnes crucificentur. Orig.

Ubi in Adam Mors omnium, ibi in Christo omnium Resurrectio. Ambr.

Hence *Adam* is believed to be one of those that then rose from the Dead, *Mat.* xxvii. 51, 52.

Quod Adamum ibidem solverit, Ecclesia fere tota consentit. Aug.

4. As his Body was laid in the Grave, his Soul went to Hell. For which consider,
   1. He had a Soul as well as Body, *Matt.* xxvi. 38.
   2. His Soul separated, must go either to Heaven or Hell.
      Not to Heaven *Joh.* xx. 17. But *Luk.* xxiii. 43. *Est Sensus multo expeditior, & ab omnibus Ambiguitatibus liber, si non secundum id quod Homo erat, sed id quod, Deus erat, dixisse accipiatur,* Hodie mecum eris, *&c.* Aug.
   3. That it went to Hell, is plain from *Eph.* iv. 9. *Rom.* x. 6, 7. *Psal.* xvi. 10. *Acts* ii. 31. This hath been the constant Opinion of the Catholick Church, altho' they differed in the Ends of his Descent, some thought he preached the Gospel there, 1 *Pet.* iii. 18, 19.

   Δι' ἐδὲν ἕτερον εἰς ᾅδα κατῆλθεν ἢ διὰ τὸ εὐαγγελίσασθαι. Clem. Alex.

   Some that he went to triumph, *Col.* ii. 15. But be sure he won't.
   1. To satisfy the Law of the Dead, *Legem Mortuorum servare.* Iren. As his Body was buried as the Bodies of Sinners are, so his Soul went where theirs.

Hinc quoque Legi satisfecit, Formâ humanæ Mortis apud Inferos functus. Tertull.

2. That we might not come there.

Ideo ille pervenit usque ad Infernum, ne nos remaneremus in Inferno. Aug.

Εἰς τὸν ᾅδην κατέβαινεν ἵνα ἡμᾶς ἀνέρῃς. Athan.

USE.

1. Consider the several Degrees of CHRIST's Humiliation, and be duly affected with it.
2. Let such Considerations excite you to live to him who died for you, 1 *Cor.* vi. 20.
3. To make you more effectually frequent the LORD's Supper.

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1 COR. XV. 4.

And that he rose again the Third Day according to the Scriptures.

I. CHRIST, according to the Scriptures, was to rise again. The Scriptures had,
   1. Foreshewed it in Types: In *Isaac*'s Deliverance, *Gen.* xxii. 12. *Joseph*'s, *Chap.* xli. 14. and *Jonah*'s, *Jonah* ii. 10.
   2. Foretold it in Prophecy, *Psal.* xvi. 10. *Act.* ii. 31. *Isa.* liii. 10. *Psal.* ii. 7. *Isa.* ix. 7. *Acts* xxvi. 22, 23.

II. CHRIST, according to the Scriptures, did rise again. This is attested,
   1. By many Eye-Witnesses that saw him, *Mary Magdalen, Mark* xvi. 9. *Cleopas*, &c. *Luke* xxiv. 13. all the Disciples but *Thomas, John* xx. 19. *Thomas* too, *ver.* 26.

Cum

Cum suam exercuit Solicitudinem, omnium Fidem confirmavit. Aug.

Τύπῳ ἐδείκνυ πληγῶν. Cyril. Alex.

Vulnerum Cicatrices tetigit. Greg. Mag.

Vulnera suscepta nobis Cælo inferre maluit. Ambr

Διὰ τοῦτο ἀνίεσι ἔχων τὰ σημεῖα σαυτοῦ. Chrysost.

Five hundred at one Time, 1 *Cor.* xv. 6.

All the Disciples, *Luk.* xxiv. 43. *Act.* x. 41, 42. *Paul,* 1 *Cor.* xv. 8.

2. His Enemies, *Matt.* xxviii. 11, 12.

Ἡ γὰρ ἀλήθεια περὶ τῶν ἐναντίων ἀναχρωτομένη δείλαμπει. Chrysost.

3. Angels *Luke* xxiv. 4, 5, 6.

4. God himself, by Miracles, enabling his Apostles to preach, to propagate, and die for the Gospel, *Acts* iv. 33.

Quisquis ergo adhuc Prodigia requirit ut credat, magnum est ipse Prodigium, qui Mundo credente non credit? Aug.

III. How was he raised?

1. By the Power of God, *Eph.* i. 19. *Gal.* i. 1.

2. And, by consequence, by his own Power, himself being God, *John* ii. 19, 22. *John* x. 17, 18.

Καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτόν. Ignat.

Not only *Corpus suum levando,* as the *Socinians,* but as the Father did.

IV. How long was it after his Death before he rose?

He rose the Third Day, and that too according to the Scriptures, *Jon.* i. 17. *Matt.* xii. 40. *Matt.* xvi. 21.

And that he did so is plain, *Acts* x. 40. *Joh.* xix. 31. *Chap.* xx. 1.

Hence the Lord's Day always kept, *John* xx. 19, 26.

Ἵνα δειχθῇ νεκρὸν τὸ σῶμα, καὶ μίαν ὑπεμενε μέσην ὁ λόγος, καὶ τριταῖον τοῦτο πᾶσιν ἔδειξεν ἀφθαρτον. Athan.

He lay Three Days, that we might believe he was dead; he rose the Third Day, that we might believe he lives.

V. What Inferences may we draw from this Article?

1. Doctrinal.

1. That CHRIST is the Son of GOD, *Rom.* i. 4. *Psal.* ii. 7. *Acts* xiii. 33.

2. That he died not for his own Sins, but ours, *Acts* ii. 24. 2 *Cor.* v. 21.

Εἰ γὰρ ἦν ἁμαρτωλὸς πῶς ἀνέστη; εἰ δὲ ἀνέστη ἔυδηλον ὅτι ἁμαρτωλὸς οὐκ ἦν. Εἰ δὲ ἁμαρτωλὸς οὐκ ἦν, πῶς ἐσταυρώθη; ὑπὸ ἑτέρου. Εἰ δὲ ὑπὸ ἑτέρου πάντως ἀνέστη. Chrysost.

3. That by his Death he hath satisfied GOD's Justice, and so is able to justify us before his Father. If he had not paid our Debt, he would not have been released; but GOD sent an Officer to open the Prison Doors and release him, 1 *Cor.* xv. 17. *Rom.* iv. 24, 25. *Chap.* viii. 33, 34.

4. We may surely hope and trust in him for our Salvation, 1 *Pet.* i. 3. *Heb.* vii. 25.

5. That we shall rise again, 1 *Cor.* xv. 12, 21, 22. *Rom.* viii. 11.

Οὐδέπω γὰρ ὑδὲις ἐστιν ἐγηγερμένος, εἰ μὴ ὅπ τ κεφαλῆς ἀναστάσης, καὶ ἡμεῖς ἠγέρθημεν. Chrysost.

Ἐκείνε γὰρ ἀνάστανθος, καὶ ἡμεῖς ἐλπίζομεν ἀναστήσεσθαι. Theodoret.

6. He will come to Judgment, *Act.* xvii. 31. 1 *Thess.* i. 10. 2 *Cor.* v. 10.

7. We rose with him, as Members with their Head, *Col.* ii. 12, 20. *Eph.* ii. 5, 6.

2. Practical.

1. Me-

1. Meditate upon his Resurrection, 2 *Tim.* ii. 8. This is the End of our keeping this Day, and every Sunday.
2. Believe in him for Pardon and Salvation, *Rom.* v. 10.
3. Fear him, *Matt.* xxi. 42, 44. *Psal.* ii. 9. *Eph.* i. 20, 21. *Phil.* ii. 9, 10.
4. Rise to Newness of Life, *Rom.* vi. 4. *Eph.* v. 14. *Rev.* xx. 6.
5. Seek those Things that are above, *Col.* iii. 1.

1 Pet. iii. 22.

Who is gone into Heaven, and is on the Right-hand of GOD.

I. THAT the *Messiah* was to ascend into Heaven, was,
1. Foreshewed in Types, *Exod.* xxx. 10. *Lev.* xvi. 2. *Heb.* ix. 7, 11, 12, 24.
2. Foretold in Prophecy, *Psal.* lxviii. 18. *Eph.* iv. 8. עלית למרום *Targ.* סלקתא לרקיע

II. That our blessed Saviour did ascend thither is plain, from the Testimony,
1. Of the Apostles, in whose Presence he ascended, *Mar.* xvi. 19. *Luk.* xxiv. 50, 51. *Act.* i. 9. None saw him rise, because they were to see him afterwards; but they saw him ascend, because they were not to see him again till the last Day.

Καὶ γὰρ τῆ ἀναστάσεως τὸ μὲν τέλος εἶδον, τὴν δὲ ἀρχὴν ἐκεῖνοι· καὶ τῆ ἀναλήψεως τὴν μὲν ἀρχὴν εἶδον, τὸ δὲ τέλος ἐκεῖνοι. Chrysost.

2. Of Angels who was sent to assure them he was got to Heaven, *Acts* i. 10, 11.

Ὅτι ὃ εἰς τὸ ἐφανὸν ἀναλαμβάνεσθαι αὐτοὶ λοιπὸν ἐδίδασκον οἱ ἄγγελοι. Chrysost.

3. Of CHRIST himself, *Joh.* xx. 17. Therefore when he saith that the Son of Man was in Heaven before, *Joh.* iii. 13. that is meant only of the Assumption of the humane Nature to the divine Person, whereby it might be said to be in Heaven because the divine Person was there.

III. Concerning the Ascension, we may observe the Time, Place, and Ends.

1. The Time: Forty Days after his Resurrection, *Acts* i. 3. which Time he continued upon Earth,

1. To convince his Disciples of the Truth of his Resurrection, by his frequent appearing to them, and conversing with them, *Luk.* xxiv. 30, 39, 41, 42. *Act.* x. 41.

2. To manifest the great Glory his Body was now endowed with, *Joh.* xx. 26. *Luke* xxiv. 31. *Phil.* iii. 21.

3. To inform their Judgments, *Acts* i. 3. *Luke* xxiv. 29.

4. To ordain his Apostles, *John* xx. 21, 22.

5. To give them their Commission, *Matt.* xxviii. 19, 20. *Mark* xvi. 15.

2. The Place. He ascended into Heaven.

1. He left this World, *John* xvi. 28.

2. He went to some other determinate Place, *John* xiv. 3.

3. This Place was upwards, above this World, *Acts* i. 9.

4. This superior Place whither our Saviour went, was Heaven, *Mark* xvi. 19. *Luke* xxiv. 51. *Heb.* ix. 24.

5. The

5. The Heaven whither our Saviour went, is the Heaven of Heavens. He passed through the lower Heavens, διεληλυθότα τοὺς οὐρανούς, *Heb.* iv. 14. *Eph.* iv. 10. *Heb.* vii. 26. 2 *Cor.* xii. 2.

3. Wherefore did he ascend thither?

1. To seal and confirm the Redemption he had purchased for us; as the High Priest, when he had offered Sacrifices with the Blood, he entered into the Holy Place, *Lev.* xvi. 14. *Heb.* ix. 12.

2. To send down the Spirit upon his Apostles, and all Believers, *John* xvi. 7. *Luke* xxiv. 49. *Acts* i. 8. *Chap.* xxi. *Eph.* iv. 8.

3. To prepare a Place for us, *John* xiv 2.

USE.

This should teach us,

1. To believe firmly on our blessed Saviour, as the CHRIST in whom all the Types and Prophesies were fulfilled, *John* xx. 29.

2. To trust stedfastly on him for his bringing us to Heaven, *Heb.* vi. 19, 20. *John* xiv. 2, 3.

3. To follow our blessed Saviour into Heaven with our Hearts and Affections, *Phil.* iii. 20, 2 *Reg.* ii. 2, 11, 12.

1 PET. iii. 22.

And is on the Right-hand of GOD.

I. THE *Messiah* was to sit at the Right-hand of GOD. This was foreshewed,
1. In Type, *Gen.* xli. 40, 41, 42.
2. In Prophecy, *Psal.* cx. 1. *Matt.* xxii. 44. *Acts* ii. 34, 35, 36.

II. It is plain, that our Saviour did and doth so, *Mark* xvi. 19. *Rom.* viii. 34.
To understand this we must consider,
1. What are we to understand by the Right-hand of GOD?
1. Negatively. Not as if GOD had properly any Hands.
2. Positively. It denotes,
1. His Power: For the Hand is that Member whereby we Work, *Matt.* xxvi. 64.
2. The Right-hand denotes Honour and Glory, 1 *Reg.* ii. 19. *Heb.* i. 3. *Chap.* viii. 1.

Perfecto Opere ad Cœlos Victor adveniens, audit à Deo Patre, sede ad dextram meam. Max. Taur.

3. It signifies Happiness and eternal Felicity, *Psal.* xvi. 11.

Quid est Patris Dextera, nisi illa æterna, ineffabilisque Felicitas quo pervenit Filius Hominis, etiam Carnis Immortalitate percepta. Aug.

2. How are we to apprehend CHRIST as now at the Right-hand of GOD?
1. He is sometimes said in general only to be there, 1 *Pet.* iii. 22. *Rom.* viii. 34.
2. Some-

2. Sometimes to stand there, *Acts* vii. 56. *Sedere judicantis est, stare vero Pugnantis & Adjuvantis.* Greg. M.
3. Most commonly to sit there; which signifies not any bodily Posture, but,
   1. His Dwelling, in Heaven, שב *Sedere intelligite habitare.* Aug.
   2. His Quiet and Freedom from all Disturbance.
   3. His Dominion and Sovereignty, *Psal.* cx. 1. 1 *Cor.* xv. 25. *Ipsum Verbum sedere Regni significat Potestatem.* Hieron.
   4. His Power of judging, *Prov.* xx. 8.

3. What is he now doing there?
   1. He exerciseth his Priestly Office, by making Intercession for us, *Heb.* vii. 24.
      1. CHRIST's Priestly Office began upon Earth, when he offered up himself as a Sacrifice for us, *Heb.* x. 12. *Chap.* ix. 26. *Eph.* v. 2. 1 *Tim.* ii. 6. *Matt.* xx. 28
      2. As the High-Priest was to go once a Year into the Holy of Holies to make Atonement for the People, *Lev.* xvi. 12, 13, 14, 33, 34.
         So CHRIST, when he had offer'd up himself, went into Heaven, as it was with his own Blood, *Heb.* ix. 12, 24.
         1. To make Atonement and Intercession to GOD for the Pardon of our Sins, by vertue of his Blood, 1 *John* ii. 1, 2. *Rom.* iv. 25.
         2. To send down his Spirit upon us to cleanse us from all Sin, *John* xvi. 7. *Heb.* ix. 13, 14. and to lead us into all Truth, *John* xvi. 13.

3. To

3. To take Care that all necessary Means of Salvation be afforded to those who believe, and to make them effectual, *Eph.* iv. 8, 11, 12.
4. To offer up our Prayers to GOD with the Incense of his own Merits, *Rev.* viii. 3, 4. *Lev.* xvi. 12, 13.

USE.

1. This should encourage us to pray, *Heb.* x. 19, 20, 22. *Chap.* iv. 14, 16.

2. This should teach us, in all our Prayers, to act by Faith on CHRIST, as in Heaven interceding for us, *John* xvi. 23, 24. *Mark* xi. 24.
3. Hence we should put our whole Trust on CHRIST, and him alone, for our Salvation, *Heb.* vii. 25. *Rom.* viii. 34.

1 PET. iii. 22.

Angels, and Authorities, and Powers, being made subject to him.

II. HIS Kingly Office.

1. That CHRIST should be a King, is plainly foretold, *Psal.* ii. 6. *Acts* xiii. 33. *Isa.* ix. 6, 7. *Matt.* ii. 2, 4. *Zech.* ix. 9. *Matt.* xxi. 5.

2. His Kingdom was not of this World: No Temporal Kingdom, as the *Jews* thought, yea, and the Apostles, *Acts* i. 6. Himself saith it was not, *John* xviii. 36. therefore he would not divide the Inheritance, *Luke* xii. 13, 14. nor be made a King by them, *John* vi. 15.

3. He exercised his Regal Power, even when he was upon Earth, over bad Angels, *Mark* i. 25, 27. *Chap.* iii. 11, 12. Good Angels, they attended him as his Guard, *Luke* ii. 13. and worshipped, *Heb.* i. 6.

4. After his Resurrection he declared his Commission and Authority, *Matt.* xxviii. 18.

5. At his Ascension, he was actually invested with it, enthroned, crowned, *Acts* ii. 36. *Chap.* v. 31.

Concerning this his Kingdom, we may observe,

1. The Extent. It is over all, it is extended all over the World, *Rom.* ix. 5. 1 *Pet.* iii. 22. *Eph.*

Eph. i. 20, 21. *Phil.* ii. 9. and yet he needs no Viceroy, for he is every where, *Matt.* xxviii. 20. and therefore no Vicar-General.

2. The Nature of this Kingdom, as it resembles these on Earth. He hath,
   1. His Throne in Heaven, there he keeps his Court, *Heb.* viii. 1. *Chap.* xii. 2.
   2. His Courtiers and immediate Attendants are Holy Angels and Saints, *Rev.* vii. 11.
   3. His Ministers of State are likewise the Holy Angels, *Heb.* i. 14.
   4. His Secretaries are the Prophets and Apostles, 2 *Pet.* i. 21.
   5. Yet he gives Audience every where, *Mat.* xviii. 20. therefore we ought not to to go to his Courtiers.
   6. The Law he governs his Subjects by, is his written Word, *Jac.* ii. 8, 12.
      1. The Common Law is the *Old Testament*, *Rom.* iii. 19.
      2. The Chancery, or Court of Equity, is the *New*, *Rom.* iii. 20, 21, 23.
   7. The Great Seals he useth to confirm his Grants, is the Sacraments, *Rom.* iv. 11.
   8. His Enemies are many, but he conquers them all, *Heb.* x. 12, 13. *Josh.* x. 24.

      He soon conquered all those that opposed him in the Propagation of the Gospel, *Matt.* xvi. 28.

      But his great Enemies are Three great and powerful Princes.
      Satan, *John* xii. 31. *Eph.* ii. 2. *Cha.* vi. 12.
      Sin, *Rom.* v. 21. *Rom.* vi. 12.
      Death, *Rom.* v. 17, 14.

1. He

1. He conquers the Devil, *Heb.* ii. 14. 1 *John* iii. 8. 2 *Tim.* ii. 26.
2. Sin, *Rom.* vi. 14. *Acts* v. 31. *Phil.* iv. 13.
3. Death is also conquered by him, *Hos.* xiii. 14. 1 *Cor.* xv. 54, 55, 56.

9. He hath his Ambassadors also, 2 *Cor.* v. 20.

USE.

In his Name therefore I beseech you,

1. To Honour and Reverence him as exalted above all other Monarchs in the World, *John* v. 23. *Phil.* ii. 9, 10.
2. Submit unto him, and obey his Laws, *Psal.* ii. 9. *Luke* xix. 27.
3. Trust to him for his Pardon, *Acts* v. 31. and Protection of you, and his bringing you to himself in Heaven, *Revel.* iii. 21. *Rev.* vii. 12.

MATT. XXV. 31.

When the Son of Man shall come in his Glory.

I. CHRIST shall come again from Heaven to Earth.

He is now in Heaven, and will be to the End of the World, *Acts* iii. 21.

But that he will one Day come from thence again, is attested,

1. By the Apostles, 1 *Thess.* iv. 16. 2 *Thess.* i. 7. *Heb.* ix. 28.
2. By the Holy Angels, *Acts* i. 10, 11.
3. By CHRIST himself, *John* xiv. 2, 3. *Matt.* xxvi. 64. *Chap.* xxv. 31.

II. His Coming shall be with great Glory.

The Archangels shall be his Heralds, 1 *Thess.* iv. 16.

All the Holy Angels shall attend him, *Matt.* xxv. 31. 2 *Thess.* i. 7. *Mark* viii. 38.

This was long ago foretold by *Enoch*, *Judges* xiv. 15. *Dan.* vii. 13, 14.

So he is often said to come in the Clouds, *Matt.* xxvi. 64. *Rev.* i. 7.

ענני השמים הם מלאכי צבא השמים

The Clouds of Heaven, they are the Angels of the Host of Heaven. *R. Gaon.*

III. Being

III. Being thus come with his Angels, he shall sit upon a Throne, that is, a Judgment Seat, *Matt.* xix. 28.

To open this,

1. There will be a Judgment.
   1. Private, *Heb.* ix. 27. *Eccl.* xii. 7.
      לקום בדינא *Targ. Luke* xvi. 22, 23.
   2. General. Of which,
      1. That there is such a Judgment to come appears,
         1. From the Testimony of Conscience, *Acts* xxiv. 25. *Rom.* ii. 15.
         2. From the Justice of God, *Gen.* xviii. 25.
         3. From the Visions of it, *Dan.* vii. 10. *Rev.* xx. 12.
         4. From his express Assertion of it, *Eccl.* xii. 14. *Rom.* ii. 5. *Eccl.* xi. 9, 10.
2. Who will then be Judge? Christ, *John* v 22, 27. *Rom.* xiv. 10. 2 *Cor.* v. 10. *Act.* xvii. 31. *Chap.* x. 42.
   1. Because it is but Reason, that he that was judged of Men, should afterwards judge them, *Matt.* xxvi. 64. *Phil.* ii. 9, 10, 11.
   2. That so we may see our Judge, *John* v. 27. *Job* xix. 25, 26, 27.
3. Who shall then be judged? All Nations and People whatsoever, *Mat.* xxv. 32. 2 *Cor.* v. 10.
   1. All that are Dead shall be raised again to Life, 1 *Cor.* xv. 52. *Rev.* xx. 12, 13.
   2. Those that are then alive shall be summoned too, 1 *Cor.* xv. 51. 1 *Thess.* iv. 17.

IV. What Law will he Judge by? The Law of God, *Jac.* ii. 12. and by the Law of Nature, *Rom.* ii. 14.

By which he will Judge,

1. The Thoughts, 1 *Cor.* iv. 5. 2 *Pet.* ii. 1.

2. The Words, *Matt.* xii. 36.
3. The Actions of every Man, 2 *Cor.* v. 10. *Eccles.* xii. 14.
   To this End, the Books shall be opened, *Revel.* xx. 12.
   1. The Book of GOD's Word.
   2. Of his Omniscience, *Mal.* iii. 16.
   3. Of Mens Consciences, *Jer.* xvii. 1.

V. What will be the Issue of this Judgment?
   Absolution to the Just.
   Condemnation to the Wicked.

USE.

1. Make a Virtue of that now, which then you will be forced to do, even honour and revere him, *John* v. 22, 23.
2. Get him to be your Friend beforehand.
3. Live as you will then wish you had done, 2 *Pet.* iii. 10, 11. *Jac.* ii. 12. *Matt.* xxv. 44. *Luke* xxi. 34.

GAL. iv. 6.

And because ye are Sons, GOD hath sent the Spirit of his Son into your Hearts, crying, Abba Father.

OBserve here,

I. In General. All the Three Persons of the Godhead are here mentioned together, as often elsewhere, *Matt.* iii. 16, 17. *Matt.* xxviii. 19. 2. *Cor.* xiii. 14. 1 *John* v. 7.

II. In Particular. Concerning the Holy Ghost, observe,

1. He is here reckoned among the Persons of the Sacred Trinity, *Acts* v. 3, 4. 1 *Cor.* xii. 6, 11. *Isai.* vi. 8, 9. *cum Acts* xxviii. 25, 26. *Matt.* xii. 31, 32.
2. As CHRIST is here called the Son of GOD; so the Holy Ghost is here called the Spirit of CHRIST, proceeding from the Son as well as from the Father, *John* xvi. 15.
3. As the Father sent the Son, *Gal.* iv. 4. so he sent the Spirit of his Son too, *verse* 6. ἐξαπέστειλε, in both Places, *Joh.* xiv. 26. *Chap.* xv. 26.
4. GOD sends his Spirit only to those who are his Sons by Adoption, *ver.* v. ὅτι δὲ ἐστε υἱοί. That ye are Sons, appears from hence, because you have the Spirit; or, because ye are Sons, therefore, *&c.* we partake of the Spirit only by Vertue of our Union to CHRIST. Which Union is made by Faith, *John* i. 12.

Therefore none else are capable of it, *John* xiv. 17.

5. It is the Heart of Believers into which the Spirit is sent, and wherein CHRIST and it dwell, *Eph.* iii. 17.

For the Heart is the Fountain of Life, *Prov.* iv. 23.

And the Seat of all true Grace.

Hence whatsoever a Man doth, how well soever he speaks, unless his Heart be right with GOD, he may be confident that he hath not the Spirit of CHRIST.

6. This Spirit thus sent by GOD into the Heart of Believers, cries, *Abba Father*, which is the last and greatest Work he doth for us, and in us, and therefore supposeth all the rest.

Now the great Things he doth are,

1. External. Which as Means he useth,
   1. He hath revealed the Will of GOD, and necessary Truths to us, 2 *Pet.* i. 21. *John* xiv. 26. 2 *Tim.* iii. 16.
   2. He constituteth and appointeth Ministers in his Church to expound this, the Will of GOD, and apply it to Men, *Eph.* iv. 11, 12. 1 *Cor.* xii. 6, 7, 8, 9, 10. *Acts* xx. 28. *Chap.* xiii. 2.

2. Internal. By these Means,
   1. He enlightens our Minds, rectifies our Judgments, and clears up our Apprehensions of the Truths he hath reveal'd, *Acts* xvi. 14. *Psal.* cxix. 18. *John* vi. 63. 1 *Cor.* ii. 11, 12. *John* xvi. 13.
   2. He convinceth us of Sin, and makes us truly sensible of it, and Penitent for it, *John* xvi. 8, 9. *Acts* ii. 37.

3. He

3. He sanctifies and renews our Wills and Affections, and so our whole Nature, *Tit.* iii. 5. 2 *Thess.* ii. 13. 1 *Pet.* i. 2. *Joh.* iii. 5. 1 *Cor.* vi. 11.
4. He guides, directs and governs us in our Actions, *Rom.* viii. 1, 14, 26, 27. 1 *Cor.* xii. 3.
5. He assures us of our Adoption and Reconciliation to GOD; whereby we are able to call him, *Abba Father*, *Rom.* viii. 15, 16. by which Means he is an earnest of our future Glory, *Eph.* i. 13, 14.

USE.

1. Hence we should learn to adore all the Persons of the Sacred Trinity, as all concuring in our Redemption, 2 *Cor.* xiii. 14. *Isa.* vi. 3. *Revel.* iv. 8.
2. Pray earnestly for the Spirit, otherwise ye are none of CHRIST's, *Rom.* viii. 9. nor can do any good Thing, *John* xv. v.

And we have a Promise for it, *Luke* xi. 13,

Acts ii. 47.

And the Lord added to the Church daily such as should be saved.

I. WHAT is meant by the Church? The *English* is from the *Greek*, Κυριακὴ: But the Word here in the *Greek* is Ἐκκλησία, frequently used in the *New Testament.*

1. Sometimes for the Place where the Disciples met to worship God, 1 *Cor.* xi. 22. Ἢ τὴν Ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε.

Sicut Ecclesia dicitur locus quo Ecclesia congregatur. Aug.

Hanc tamen vocari etiam ipsam Domum Orationum, testis est idem Apostolus dicens nunquid domos non habetis, &c. Id.

So St. *Basil, Chrysostom, Jerom, &c.* expound it. *Conveniunt in Ecclesiâ.* Tertull.

2. Sometimes for the Assembly met together to worship God. Any particular Congregation of Saints, *Col.* iv. 15. *Rom.* xvi. 3, 5. 1 *Cor.* xvi. 19. If the Apostle had meant only their private Family, he would have express'd it so, as *Rom.* xvi. 10, 11, 14, 15. 2 *Tim.* iv. 19. He means therefore the Congregation that usually met in some Part of their House consecrated to the Service of God.

3. Tho' there were many such particular Churches there, yet the Scripture often calls the whole Body of Saints in any City or Country, a Church, as the Church of *Hierusalem, Act.* viii. 1. *Antioch, Chap.* xiii. 1. *Cæsarea, Cha.* xviii. 22. *Thessalonians,* 2 *Thess.* i. 1.

4. For

4. For the Governours and Rulers of the Church in any City or Nation, *Mat.* xviii. 17. Εἰπὲ τῇ ἐκκλησίᾳ τῇ· ὅτι τοῖς προεδρεύσιν. Chrys. See what follows, *Mat.* xviii. 18. *John* xx. 23.
5. For the Body collective of all Christians in the World, whereof CHRIST is Head, *Col.* i. 18. *Eph.* i. 22, 23. *Chap.* v. 23, 25.
Thus CHRIST himself useth the Word, *Mat.* xvi. 18.
And thus it is understood in the *Creed*, and in the Text.

II. What are the Properties of this Church.
1. It is One. Εἰς ἕνα καθολικὴν ἀποστολικήν.
1. As having one Head, and built upon one Foundation, 1 *Cor.* iii. 11. *Eph.* ii. 19, 20.
2. As agreeing in one Faith, *Eph.* iv. 5.
3. Lead by one Spirit, *Eph.* iv. 3, 4.
Hence we should all conform to the Doctrine and Rites of the Church in general, 1 *Cor.* xi. 16.
2. The Church is Holy.
1. Negatively.
1. Not so as that there were no unholy Persons in it; for CHRIST compares it to
A Floor, Wheat and Chaff, *Matt.* iii. 12.
A Field, good Seed and Tares, *Matt.* xiii. 24, 25.
A Casting-Net, good and bad Fishes, *Matt.* xiii. 47, 48.
An House, Vessels of Honour and Dishonour, 2 *Tim.* ii. 20.
2. Not as if any were perfectly Holy in this World, 1 *John* i. 8.
2. Positively Holy. Because,
1. It calls Men to Holiness, 2 *Tim.* i. 9.
2. It engageth Men to Holiness, 2 *Tim.* ii. 19.

3. In it many are sincerely Holy, *Tit.* ii. 14.
4. It brings them to perfect Holiness hereafter, when the Church will be all Holy, *Eph.* v. 26, 27.

2. Catholick or Universal; as,
1. Spread over all Places and Ages, *Matt.* xxviii. 19. *Mark* xvi. 15. *Rev.* v. 9.
Καθολικὴ, *appellatur quod per totum orbem diffunditur.* Aug.
2. It teacheth all necessary Truths, *Joh.* vii. 13.
Διὰ τὸ διδάσκειν καθολικῶς καὶ ἀνελλείπως ἅπαντα. Cyril.
3. It enjoins universal Obedience, and the Exercise of all Graces, 1 *Pet.* i. 15.
Διὰ τὸ καθολικῶς ἰατρεύειν καὶ θεραπεύειν ἅπαν τὸ τῆς ἁμαρτίας εἶδος. Cyril.

III. Such as shall be saved are brought into the Church by GOD.
1. The LORD brings or adds them to the Church, *John* vi. 44. *Acts* xvi. 14.
2. They that shall be saved are thus brought by the LORD into the Church, *Act.* iv. 12. *Acts* xvi. 31.
Habere nequit Deum Patrem qui non habet Ecclesiam Matrem.

USE.
1. Thank GOD for your being brought into the Church, the purest upon Earth, *Mat.* xi. 25.
2. Continue in the Church, and live up to the Doctrine and Discipline of it, *Matt.* v. 16. 1 *Pet.* ii. 12.
Unless ye do this it will avail you nothing. If you do, you will get to the Church Triumphant, *Heb.* xii. 22.

PSAL.

PSAL. XVI. 3.

But to the Saints that are in the Earth.

COmmunion of Saints.
Saints in Heaven, *Col.* i. 12. *Jude* 14. 1 *Thess.* iii. 13.
Saints in the Earth.

I. Who may properly be said to be Saints.
II. How they did, and we may become such.
III. What Communion there is among them.

1. Who are truly Saints, and may properly be called so; and what 'tis to be a Saint.

In general:

1. Some are said to be Saints, or Holy, only because separated from the profane and heathenish World, to the Worship of the True GOD, *Deut.* vii. 6. *Chap.* xiv. 2. *Rom.* i. 6, 7.

Or, to some especial Service in the Worship of GOD, as, Holy Priests, *Levit.* xxi. 6, 7. *Numb.* xvi. 5, 7. Holy Prophets, *Luke* i. 70. Holy Apostles, *Eph.* iii. 5. *Rev.* xviii. 20.

2. Some are Saints by Covenant with GOD, *Psal.* l. 5. *Exod.* xix. 5, 6. 2 *Cor.* i. 1. Thus every one baptized is a Saint, 1 *Cor.* vii. 14. *Rom.* xi. 16.

3. Some are Saints only by Profession, *Deut.* xxvi. 17, 18, 19. 1 *Cor.* i. 2. with *Chap.* iii. 3.

4. Some are really and truly Saints by Participation of all true Grace and Vertue, 1 *Cor.* vi. 1, 2, 11.

Con-

Concerning which, in general, observe,

1. There are but very few of them in the World, *Matt.* xxii. 14. *Luke* xii. 32. τὸ μικρὸν ποίμνιον.
2. It is an hard matter to know, who are and who are not Saints in this World. *Judas* among the Apostles. Foolish among Wise Virgins, *Matt.* xxv. 3, 4, 5. *Matt.* vii. 22, 23.
3. It is no easie matter for a Man to know, whether he himself be a true Saint or no, *Jer.* xvii. 9. *Luc.* xviii. 11. *Mat.* xxv. 11, 12.
4. It is a very hard and difficult Matter to be a true Saint, *Matt.* vii. 13, 14. But blessed be GOD, it is possible for us.

In particular:

A true Saint,

1. Is one that is renewed and sanctified by the Spirit of GOD, the only Principle of all true Sanctity, *Joh.* iii. 5, 6. *Tit.* iii. 5. 2 *Thess.* ii. 13. 1 *Pet.* i. 2. 2 *Pet.* i. 4. 1 *John* iii. 24.
2. He is acted and guided by the same Spirit, *Rom.* viii. 1, 9, 14. *Gal.* v. 18, 25.
3. Hence the Actions of a true Saint differ from all moral or humane Actions, 2 *Cor.* iv. 13. *Eph.* vi. 18. *Phil.* iii. 3. *Col.* i. 8.
   1. They proceed from spiritual Motives, and are directed to spiritual Ends, 2 *Cor.* i. 12.
   2. They are performed in a spiritual Manner:
      With Zeal and Fervency, *Rom.* xii. 11. and yet with Order and Regularity too. Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν, *Gal.* v. 25. That is, orderly and methodically, not against Reason.

4. Hence

4. Hence also, he carefully abstains from Sin, as contrary to the Principles of Grace that is in him, 1 *John* iii. 9.
   1. The Bent and Inclination of his Heart is against it, *Psal.* cxix. 113. *Psal.* xvii. 3.
   2. Hence he cannot Sin without Reluctancy and great Difficulty; as it were, Violence offered to himself, 2 *Cor.* xiii. 8. *Acts* iv. 20.
   3. He avoids Sin as Sin, because offensive to GOD, and contrary to his Laws, *Gen.* xxxix. 9. *Psal.* Li. 5.
   4. Hence he sets himself against all Sin, 1 *Thess.* v. 22.
      Hidden and secret, as well as open Sins.
      Pride, Uncharitableness, as well as Theft or Swearing.
      Sins of Omission as well as Commission.
   5. He chuseth the greatest Suffering, rather than the least Sin, *Job* xxxvi. 21. *Numb.* xxii. 18.

V. A Saint is Holy in all manner of Conversation, 1 *Pet.* i. 15. He that is Holy at all, is all Holy, universally Holy.

   1. In respect of the Rule he walks by, the Word of GOD: Where, *Gal.* vi. 16.
      1. He believes all the Truths there revealed, 1 *John* iii. 23. *Gal.* v. 20. 2 *Pet.* ii. 1. *Chap.* iii. 16, 17. *Jude* 19.
      2. Trusteth on all the Promises there made, *Rom.* iv. 20, 21, 22. *Psal.* xxvii. 1. *Heb.* xi. 13.
      3. Obeys all the Commands there enjoined, *Psal.* cxix. 6. *Luke* i. 6.

1. He

1. He obeys them, because there commanded; otherwise, 'tis no Obedience, 1 *Sam.* xv. 22. *Heb.* xi. 8, 17, 18.
2. Hence he obeys all, *Luke* i. 75.
   1. The Duties of the First, as well as Second Table.
   2. The Duties of the Second as well as of the First, *Matt.* xxii. 37, 38, 39.
3. Every one of each Table, as well as any one, *Jac.* ii. 10.

2. A Saint is universally Holy, in respect of the Object, GOD and Man, *Acts* xxiv. 16.
   1. In respect of GOD, 1 *Chron.* xxviii. 9.
      1. Praying to him, *Acts* ix. 11. *Psal.* xxxii. 6. *Eph.* vi. 18.
      2. Reading and Hearing his Word, *Psal.* xix. 9, 10. *Psal.* lxxxiv. 10. *Psal.* i. 2.
      3. Loving and Fearing him above all Things, *Psal.* lxxiii. 25. *Isa.* viii. 13.
      4. Keeping his Sabbaths, *Exod.* xx. 8. *Isa.* lviii. 13.
      5. Not speaking of him but with Fear and Reverence, *Exod.* xx. 7. *Deut.* xxviii. 58. *Eccles.* ix. 2.
      6. Praising his Name, *Psal.* cxlv. 10. *Psal.* xxxii. 1.
   2. In respect of Men.
      1. Loving his Enemies, *Matt.* v. 44. *Rom.* xii. 17, 18.
      2. Charitable to the Poor, 1 *John* iii. 17.
      3. Just to all, *Matt.* xxiii. 14. *Luke* xix. 8. *Mich.* vi. 6.
3. Universally Holy in respect of Time, *Luke* i. 75. *Psal.* civ. 33. *Psal.* cxlvi. 2. 1 *Thess.* v. 16, 17, 18.

4. Uni-

4. Universally Holy in respect of the Subject; wholly Holy in Spirit, Soul and Body, 1 *Thess.* v. 23.

Sunt tria ex quibus perfectus homo constat, carne, animâ & spiritu. Iren.

1. The Spirit, the high Part of Man, ὁ νῦς, ἡ διάνοια σύνεσις· The Reason and Understanding; which, in a true Saint, is sanctified,

1. In respect of GOD: having,

1. A right Judgment concerning him, *Deut.* iv. 39. *Exod.* xxxiv. 6. *Chap.* iii. 14.
2. Clear Apprehensions of him, *Deut.* iv. 15, 16. *Job* xxxi. 23. *Chap.* xlii. 5, 6.
3. Frequent, yea, constant Thoughts and Meditations upon him, *Psal.* cxxxix. 17, 18. *Psal.* civ.

2. In respect of others, *Matt.* vii. 1. 1 *Cor.* xiii. 5. *Phil.* ii. 3.
3. In respect of himself, *Rom.* xii. 3. *Gen.* xxxii. 10. *Job* vii. 20. *Psal.* li. 2, 3, 4. *Isai.* vi. 5. *Luke* xv. 18, 19. *Chap.* xviii. 11, 13. 1 *Tim.* i. 15.

1 Thes. v. 23.

And the very GOD of Peace sanctifie you wholly.

HE that is truly sanctified, is sanctified wholly in Spirit, Soul and Body.

Sunt tria ex quibus perfectus homo constat, carne, animâ & spiritu. Iren.

I. In Spirit; the highest Part, ὁ νῦς, ἡ διάνοια, σύνεσις, Reason, Understanding; which, in a true Saint, is sanctified.

1. In respect of God: Having,
   1. A right Judgment concerning him as one, *Deut.* iv. 39. Glorious, *Exod.* xxxiv. 6. Eternal God, *Chap.* iii. 14. And yet Three Persons, 1 *John* v. 7.
   2. Clear Apprehensions of him.
      1. His Infiniteness, *Deut.* iv. 15, 16.
      2. His Greatness, *Job* xxxi. 23. *c.* xlii. 5, 6.
      3. His Power, Sovereignty and Providence over the World, *Mat.* x. 29, 30.
   3. Constant Meditations upon him, *Psal.* x. 4. *Psal.* cxxxix. 17, 18. *Prov.* iii. 6.
2. In respect of others, not thinking Ill of them, *Mat.* vii. 1. *Phil.* ii. 3.
   This is robbing God, *Rom.* xiv. 10.
3. In respect of himself; always thinking humbly and lowly of himself, *Rom.* xii. 3. *Gen.* xxxii. 10. *Job* vii. 20. *Chap.* xl. 4. *Psal.* liii. 3, 5. *Isa.* vi. 5. *Mat.* viii. 8. *Luke* xv. 18, 19. *Chap.* xviii. 11, 13. 1 *Tim.* i. 15.

II. The

II. The Soul; that is, the Will, the Elective Faculty, by which we chuse or refuse.
So נפש is put, *Gen.* xxiii. 8. רצירה *Targ.* כנפש צרי, The Will of my Enemies, *Psalm* xxvi. 12. So *Psal.* xli. 2.
Hence in a Saint, the whole Soul, the Will, and all its Affections, are sanctified.

1. In respect of God.
   1. His Will, that is conformed to the Will of God; willing what he wills, nillling what he nills, *Luke* xxii. 42. 1 *Sam.* iii. 18.
   2. His Love: He loves God above all Things, *Deu.* vi. 5. *Luk.* xiv. 26. *Mat.* x. 37.
      He that knows God must needs love him; because he knows,
      1. How good he is in himself, *Luk.* xviii. 19.
      2. How good he is to us, *Psal.* cxix. 63. *Psalm* xxxiii. 5.
   3. His Desires: They too are carried only after God, *Psal.* xlii. 1, 2. *Psal.* lxxiii. 25. *Psalm* xxvii. 4.
   4. His Fear: That too is only of God, *Prov.* xxiii. 17. *Isa.* viii. 13. *Mat.* x. 28.
      1. His Excellency and Majesty, *Gen.* xxviii. 16, 17.
      2. His Anger and Displeasure, *Psa.* xxvii. 9.
      3. Hence he fears none but God, *Mat.* x. 28.
   5. Hope: That too is only upon God, *Prov.* iii. 5. *Psal.* cxlvi. 5. *Psal.* xlii. 5, 11. *Psal.* xxxvii. 3, 6. Using Means, but trusting only on God, *Esth.* iv. 14. 2 *Chron.* xx. 12.
   6. Joy: Rejoicing in God, *Phil.* iv. 4.
      1. In the midst of Troubles, *Heb.* iii. 18.
      2. Of Comfort, *Psal.* cxix. 14.

2. In respect of Men.

1. He

1. He loves his Neighbour as himself, *Lev.* xix. 18. *Matt.* xxii. 39. *Gal.* v. 14.
   1. He wisheth no more Hurt to his Brother than to himself.
   2. Doth him what Good he can, *Gal.* vi. 10. He that doth not this is no true Saint, 1 *John* iv. 20. *John* xiii. 35.
2. He moderates his Anger against others.
   1. He is not angry without Cause, *Matt.* v. 22. *Mark* iii. 5.
   2. Not long, *Eph.* iv. 26.
   3. Not so as to revenge himself, *Prov.* xx. 22. *Rom.* xii. 19, 20. *Deut.* xxxii. 35.

3. In respect of the World.
   1. He is not overjoy'd at the Encrease of worldly Riches or Honours, *Psal.* lxii. 10. *Psal.* xlix. 6. 1 *John.* ii. 15. He is above all such Things, *Phil.* iii. 20.
   2. He is not grieved at the Loss of them, *Job* i. 21. *Chap.* v. 20, 21, 22. 2 *Cor.* xii. 10. *Acts* v. 41. *Phil.* iv. 11, 12.
   3. He doth not covet the World.
      1. He desires not great Things, *Jer.* xlv. 5. *Prov.* xxx. 8.
      2. Not in the first Place, *Matt.* vi. 33. 1 *Reg.* iii. 5, 9, 11.
      3. Not so as to use unlawful Means, *Act.* viii. 18, 19. *Numb.* xxiv. 13.
      4. Not so as to trouble his Head about them, *Matt.* vi. 25, 34. 1 *Pet.* v. 7.

III. Body; that is, his outward Actions are Holy.
1. In his External Duties towards God.
   Praying, *Psal.* lv. 17.
   Hearing.
   Sacraments, *Luke* xxii. 19.

2. In

2. In all his Relations towards Men.
   1. As a Subject to his Prince, *Tit.* iii. 1. *Rom.* xiii. 1. 1 *Pet.* ii. 13.
   2. An Husband or Wife, *Eph.* v. 22, 25, 33.
   3. A Parent or Child, *Eph.* vi. 1, 2, 3, 4.
   4. A Master or Servant, *Eph.* vi. 5, 6.

3. In his Words, *Matt.* xii. 36.
   1. He dares not Lye, *Eph.* iv. 25.
      Non aliquando committet Christianus ut linguâ interpres animi a sensu & cogitatione discedat. Just.
      1. Lying proceeds from the Devil, *John* viii. 44.
      2. Contrary to the Nature of God, *Tit.* i. 2.
      3. Hence it is an Abomination to him, *Prov.* xii. 22.
   2. He speaks Evil of no Man, *Tit.* iii. 2. *Jac.* iv. 11.

4. In his Actions, he is just and righteous, *Matt.* v. 20.
   1. He doth Evil to none, *Matt.* vii. 12.
   2. But all the Good he can to all, *Gal.* vi. 10. *Job* xxxi. 19, 20, 22.

   So that he, who is a true Saint, shines as Light in the World, *Phil.* ii. 15. *Matt.* v. 16.

USE.

Labour to be Saints.

Consider,

1. How miserable you are without Holiness.
   1. Without it none of your Sins can be pardoned, *Luke* xiii. 3.
   2. You can have no Peace, *Isa.* xlviii. 22. *Chap.* lvii. 20, 21.
   3. You can never get to Heaven, *Heb* xii. 14.

2. How happy you will be with it!
Saints are,
1. The wealthiest Persons in the World, 1 *Tim.* vi. 6. *Chap.* iv. 8. 1 *Cor.* iii. 22, 23. *Psal.* cxliv. 15.
2. The most honourable Persons in the World, *Isa.* xliii. 4. *Psal.* xvi. 3.
Honourable,
1. In their Titles, 1 *Pet.* ii. 9. *Mal.* iii. 17.
2. In their Relations:
Father, GOD, *John* i. 12.
Mother, the Church, *Gal.* iv. 26.
Brethren, CHRIST and all Saints, *Heb.* ii. 11.
3. In their Retinue, *Heb.* i. 14. *Psalm* xxxiv. 7. 2 *Reg.* vi. 17.
3. Hence they always live in Safety and Quiet, *Prov.* iii. 23, 24. No Evil shall befal them, *Rom.* viii. 28.
4. Hence they live the most pleasant and comfortable Lives of all Men, *Prov.* iii. 17. *Phil.* iv. 4. 1 *Pet.* i. 8.
5. They only get to Heaven, *Mat.* xxv. 46. *Col.* i. 12. 1 *Cor.* ii. 9.

Acts xxvi. 18.

Among them which are sanctified by Faith that is in me.

We are sanctified only by Faith in Christ.

I. Sanctification is not natural to us, neither can it be acquired by our own natural Powers and Faculties, *Rom.* viii. 7, 8. 2 *Cor.* iii. 5. *Eph.* ii. 8. *Jer.* xiii. 23.

But it is infused into us by God, *John* vi. 44. *Lev.* xx. 8. *Jer.* xxxii. 39. *Ezek.* xi. 19. 2 *Tim.* ii. 25, 26.

II. Our Sanctification in Scripture is ascribed in a peculiar manner to God the Holy Ghost, as the immediate Author and Worker of it, 2 *Thess.* ii. 13. *Rom.* i. 4.

1. He enlightens our Minds, *Ephes.* i. 17, 18. 1 *Cor.* ii. 10, 12.
2. He convinceth the Judgment, *John* xvi. 7.
3. He renews the Will, and so regenerates and sanctifies the whole Soul, *Phil.* ii. 13. *Tit.* iii. 5. *John* iii. 5.
4. He guides and directs us in the Ways of Holiness, *Rom.* viii. 14. 1 *Cor.* vi. 11.

III. The Holy Ghost is sent upon us to sanctify and make us Holy, only upon the Account of Christ's Merit and Mediation for us.

Therefore it is called the Spirit of CHRIST, *Rom.* viii. 9.
He promiseth to send it, *John* xv. 26.
It was not given till CHRIST's Ascension, *Joh.* vii. 39.
When ascended, he sent it, *Acts* ii. 33.
So that it is by him only that we partake of it, *Tit.* iii. 5, 6. *Rom.* v. 5, 6.
And whatsoever it does for us it first receives it from CHRIST, *John* xvi. 14.
For he proceeds from the Son as well as from the Father: And whatsoever he doth for us, is only because CHRIST, from whence he proceeds, took our Nature upon him.

IV. Hence our Sanctification depends altogether upon CHRIST's Merits and Intercession for us.
So that we are sanctified in him, 1 *Cor.* i. 2.
He was made our Sanctification, 1 *Cor.* i. 30.
He sanctifies us, *Eph.* v. 25, 26, 27.
And gives us every Thing conducing thereunto:

1. Repentance, *Acts* v. 31.
2. Conversion, *Acts* iii. 26.
3. Faith, *Heb.* xii. 2. *Luk.* xvii. 5. *Chap.* xxii. 32.
4. Grace and Power to do good Works, *Joh.* xv. 4, 5. *Phil.* iv. 12, 13.

Yea, this was the great End of his Death and Passion for us, *Tit.* ii. 14. *Gal.* i. 4. *Heb.* ix. 14. 1 *Pet.* i. 18.
So that whatsoever Grace we have, we must thank CHRIST for it, *Rom.* vii. 24, 25.

V. The

V. The Way whereby we partake of this Sanctification in and through CHRIST, is by believing in him.

By Faith that is in me.

1 *John* v. 5. *Gal.* ii. 20. *Acts* xv. 9. *John* xv. 5. *Acts* xvi. 31.

This therefore is the first and great Thing which we are to believe in CHRIST for, even for our Sanctification.

Which Faith may be attained by,

1. Prayer, *Luke* xi. 13, *Jac.* i. 5.
2. Hearing, *Rom.* x. 17.
3. Meditation, considering especially what strong Grounds we have to believe, even the Infallibility of GOD and his Word, *Heb.* vi. 17, 18.
4. The Sacrament of the LORD's Supper, *Acts* ii. 42.

This comprizes all the rest.

EPHES. ii. 19.

Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of GOD.

Συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ.

I. THE Church is compared to a great City that reacheth over the World, *Heb.* xii. 22. a City incorporated into one Body or Corporation, whereof CHRIST is Head, *Eph.* i. 22, 23. *Col.* ii. 19. 1 *Cor.* xii. 12.

II. This City is govern'd by the Laws of GOD, CHRIST's own Institution, 2 *Tim.* iii. 16. tho' every particular Corporation in it may have some By-Laws, so they be not contrary to the Fundamental Laws of the City, 1 *Col.* xiv. 40.

III. Many may live near, or in the City, which yet are not of it, nor admitted into it: But are ξένοι καὶ πάροικοι, Strangers and Foreigners, *Eph.* ii. 12. Such are *Jews*, *Turks*, *Heathens*, and all that are not true and real *Christians*; tho' they live among these Citizens, they are not Fellow-Citizens with them.

IV. Many are made free of this City, admitted into it by Baptism, and Spiritual-Regeneration, being born again of Water and the Spirit, *John* iii. 5. 1 *Cor.* xii. 13. and so made Fellow-Citizens.

V. There be many great Immunities and Privileges granted to this City, which only the Fellow-Citizens have any Right to, or can partake of.

1. Safety

1. Safety and Protection from all manner of Enemies, *Matt.* xvi. 18.
2. Free Trade and Commerce for Grace and Goodness, for Heaven and Happiness, which can be attained by none but such as are free of this City, *Acts* ii. 47. *Chap.* x. 6, 48.
3. Here is that Communion of Saints that is one main Article of our Christian Faith.

Here,

1. The Saints have Communion in the Body and Blood of CHRIST, whereby all Saints resort to the same Table, eat the same Food, drink of the same Cup, 1 *Cor.* x. 3, 4, 16, 17.

2. Communion with GOD.
   1. The Father, 1 *John* i. 3. so that we may call him our Father, 1 *John* iii. 1.
   2. The Son, 1 *John* i. 3. 1 *Cor.* i. 9. εἰς κοινωνίαν, to the Communion, *John* i. 16. *Chap.* xv. 4, 5.
      He took our Nature upon him, and in it died for us, and we have Fellowship in his Death, *Phil.* iii. 10.
   3. GOD the Holy Ghost, *Phil.* ii. 1. 2 *Cor.* xiii. 14.
      For CHRIST being our Head, and we his Members, the Spirit is diffus'd from him to us, *Gal.* iv. 6. 2 *Pet.* i. 4.

3. Communion with the Saints and Angels above: all which make up but one Church with that below.
   Where CHRIST is Head and Governour.

Κεφαλὴ γὰρ ἐστι τῶν ἀγγέλων καὶ ἀνθρώπων. Chrys.

They pray in general for us, *Apoc.* vi. 10. *Matt.* xviii. 10.
Minister to us, *Heb.* i. 14.
They rejoice at our Good, *Luke* ii. 13, 14. *Chap.* xv. 7. *Apoc.* xviii. 20.
And we, for our Parts, praise GOD for them, that they are got to Heaven.
But by no Means must pray to them: For,

1. They do not hear our Prayers, *Isaiah* lxiii. 16.
2. Nor can fulfil our Desires.
3. This is part of that Worship which is due only to GOD, *Rom.* x. 14.

4. They have Communion with one another.

1. In the Exercises of all Religious Duties, praying for one another, *Eph.* vi. 18.
2. In all Acts of Love and Charity, *John* xiii. 35. *Gal.* vi. 10.

Vide ut se invicem diligunt. Tert.

USE.

1. Make it your main Business to get to be Saints, *Matt.* vi. 33.
2. Live as becometh Saints, 1 *John* i. 6, 7.

Then you will surely get to Heaven, *Col.* i. 12.

1 JOHN iii. 4.

Sin is the Transgression of the Law.

Ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

First, WHAT Law?

I. The Law of Nature, the Dictates of right Reason, *Rom.* i. 32.

Πᾶν παρὰ τὸν λόγον τὸν ὀρθὸν, τοῦτο ἁμάρτημα ἐστι. Clem.

This Law appears,

1. From the Laws of Heathens, and all Nations, *Rom.* ii. 14.

Ἔθηκεν ὁ Θεὸς νόμον ἐν τῇ φύσει ἄγραφον. Chrys.

2. By their own Consciences, *Rom.* ii. 15.

Et hoc te cogit nosse lex intima in ipso corde conscripta. Aug.

II. The Municipal or Civil Laws of all Countries, *Rom.* xiii. 1. *Tit.* iii. 1. 1 *Pet.* ii. 13.

These we are bound in Conscience to observe, so long as they are not repugnant to the Law of GOD, *Rom.* xiii. 5.

And every transgression of such Laws is Sin.

III. The Divine Laws instituted by GOD himself; which are,

1. Ceremonial: Concerning the Sacraments, Sacrifices, Holy Times and Places, and other outward Observances of Priests and People among the *Jews.*

This

This is now abrogated, *Acts* xv. 28. *Col.* ii. 16. *Heb.* vii. 12. *Chap.* ix. 10.

2. Judicial: Concerning Magistrates, Contracts, Distributions of Inheritances, Witness, Punishments of Blasphemy, Perjury, *&c.*

These were made only for the *Jews*, and therefore cannot oblige other Nations. And the Apostle commands all Christians to observe the Laws of their own Nations, tho' different from the Jewish, 1 *Pet.* ii. 13.

3. The Moral Law: contained in the Decalogue, *Deut.* iv. 13.

This Law is still in force:

1. It is no where repealed in Scripture, and therefore must needs be in force, it having been once established.
2. It was confirm'd by CHRIST himself, *Matt.* v. 17. *Chap.* xix. 17, 18. *Rom.* iii. 31.
3. It was enjoin'd before CHRIST was promised, *Matt.* xix. 8.
   It was indeed the eternal Will and Pleasure of GOD.

USE.

Obey this Law. Consider,

1. It is just and holy in itself, *Psal.* xix. 7, 8.
2. It is good and profitable for you, being suited to your Temper and Constitution, *Rom.* vii. 12.
3. You will be judged by it, *Jac.* ii. 12.
4. Every transgression of this Law is Sin.

Secondly,

Secondly, What is it to transgress the Law? Ἁμαρτάνειν, and חטא, *A viâ & scopo aberrare*; to miss the Law, the Mark we aim at, by going beyond it, or coming short of it, לא חטא *Judges* xx. 16.

The Law may be transgressed,

1. As to the Matter; when we do the Thing that is expresly forbidden, or do not the Thing that is expresly commanded in it, 1 *Sam.* xv. 24.
2. As to the Manner of Performance.
   1. The Principle, which moves us to any Action, 1 *Tim.* i. 5. 2 *Cor.* i. 12.
   2. The Circumstances, 2 *Sam.* vi. 6. *Numb.* xx. 8, 11.
   3. The End, *Matt.* vi. 1. 1 *Cor.* x. 31.

Thirdly, What Difference is there in Sins and Transgressions of God's Law?

There is,

1. Original Sins: The Sin of our First Parents, *Gen.* ii. 17. *Chap.* iii. 6.

   This Sin we are all,

   1. Guilty of: For being all in his Loins, we sinned also in him, *Heb.* vii. 9, 10. Hence he was called אדם, *Adam*, Man in general. *Adam & Eva natura humani generis erant, quare in illis unis omnes eramus.* Aug.

      Hence all Men sinned in him, *Rom.* v. 12, 18, 19. 1 *Cor.* xv. 22.
   2. Defiled with Sin: So as that we are all by Nature prone to Sin, *Psal.* li. 5. *Eph.* ii. 3. *John* iii. 6.

      Fuerunt & ante Christum viri insignes Prophetæ & Sacerdotes, sed in peccatis concepti & nati, nec originali nec personali caruere peccato. Cyprian.

Μὴ δύνασθαι ἄνθρωπον καθαρὸν εὑρηθῆναι ἀπὸ ῥύπου, μηδὲ ἐὰν ᾖ μία ἡμέρα τῆς γενέσεως αὐτοῦ. Basil.

Hence Children die: For Death is the Wages of Sin only, as well as the only Wages of Sin, *Rom.* vi. 23.

Hence they ought also to be Baptized.

Quia per Baptismi Sacramentum nativitatis sordes deponuntur, propterea baptizantur & parvuli. Orig.

2. Actual Sins.

Which differ,

1. In respect of the Object, the Law.

Some are,

1. Sins of Omission against a positive Precept, *Matt.* xxv. 42.
2. Of Commission against a negative Precept, when we do what we ought not.

2. In respect of the Subject.

Some are Sins,

1. Of the Head or Thoughts, *Gen* vi. 5. *Jer.* iv. 14.
2. The Heart, *Prov.* ii. 14. *Col.* iii. 2.
3. The Tongues, *Matt.* xii. 36.
4. The Hands or Actions, *Isa.* i. 15.

3. In respect of the Quantity.

We like not the *Popish* Distinction between Venial and Mortal Sin, as if some deserved only Temporal, others Eternal Punishments; or as if any Sin was Venial in its own Nature.

Yet it is plain, some Sins are greater than others, *John* xix. 11. *Luke* xii. 47.

But no Sin is in itself Little or Venial, without Mercy in Christ. For the least Sin,

1. Transgresseth the Law, ἡ ἁμαρτία ἡ ἀνομία.
2. Offendeth God.
3. Defiles the Soul.

4. De-

4. Deserveth Hell.
5. Will be called in question at the last Day, *Eccl.* xii. 14.

Other Sins are great and crying Sins, *Gen.* iv. 10. *Jac.* v. 4.

Such as are committed,

1. Immediately against God himself, 1 *Sam.* ii. 25. *Psal.* Li. 4.
2. Against the Spirit of God, *Mat.* xii. 31, 32.
3. Against Light and Knowledge, *Joh.* iii. 19. *Luke* xxii. 47.
4. Sins against Solemn Vows and Promises, such as are made in Baptism, *Heb.* vi. 4, 6.
5. Wilful, presumptuous and deliberate Sins, *Heb.* x. 26. 1 *John* v. 16. Sins unto Death, such as Men continue in.
6. Against Mercies and Judgments, *Matt.* xi. 21, 22.

Fourthly, What are the Effects and Consequences of Sin? Very sad and dismal.

We may see them,

1. In the Names and Titles which are given to it in Scripture.
   1. Shame, *Phil.* iii. 19. *Ezek.* xliii. 10. *Ezra* ix. 6.
   2. Folly, *Psal.* lxxxv. 8. *Josh.* vii. 15. נבלה, *Psal.* xciv. 8.
   3. Filthiness and Abomination, *Rev.* xvii. 4. *Ezra* ix. 11. 2 *Cor.* vii. 1. *Jac.* i. 21. *Mat.* xv. 20. *Isa.* i. 5, 6.
   4. Slavery, *Rom.* viii. 21. *Chap.* vi. 20.
   5. Death,

5. Death, *Rom.* viii. 6. *Cha.* vii. 24. *Eph.* ii. 1. Ἄυτη θάνατος ὅτι τῦ θανάτυ. Basil.

For it separateth the Soul from GOD, its Life and Happiness. *Isa.* lix. 2.

Peccatum est medium separans. Aug.

2. In the Properties of GOD, who is offended at it.
   1. His Greatness and Glory, *Isa.* iii. 8. *Jer.* x. 6, 7.
   2. His Purity and Holiness, *Hab.* i. 13. *Lev.* xi. 44.
   3. His Knowledge or Omniscience, *Luke* xvi. 15. *Psal.* cxxxix. 2, 3, 4.
   4. His Justice and Righteousness, *Isa.* xlv. 21. *Jer.* xvii. 10.
   5. His Goodness and Mercy, *Jer.* iii. 5. *Psal.* cxxx. 4.
   6. His Power and Omnipotence, *Jer.* v. 21, 22. *Jer.* x. 10. *Matt.* x. 28.
3. In the Punishments GOD hath laid upon Sinners, *Adam*, *Cain*, *the Old World*, *Sodom* and *Gomorrah*, *Ægypt*, *Nadab* and *Abihu*, *Lev.* x. 2. *Corah*, *Dathan*, and *Abiram*, *Achitophel*, *Jeroboam*, *Judas*, *Herod*, &c. *Lam.* i. 5. *Chap.* v. 16.
4. In the Threatnings which GOD hath denounced against Sinners, *Job* xviii. 5, 8, 10, 12. *Mal.* ii. 2. *Deut.* xxviii. 15, 16, 18. *Prov.* i. 24.
5. In the Death and Passions of our Lord and Saviour JESUS CHRIST.

   Behold the Son of GOD himself in his Agony, Apprehension, Arraignment, Condemnation, Crucifixion, and Death, *Mat.* xxvii. 46. *Lam.* i. 12.

   Why all this but for Sin? *Isa.* liii. 4, 5, 6.

6. In

6. In the Punishments that shall be laid upon Sinners in the other World.

When they shall be,

1. Deprived of all Good, *Matt.* xxv. 41. *Jer.* v. 25.
2. Condemned to all manner of Evil and Misery, *Matt.* xxv. 41.

Which Misery will be,

1. Real.
2. Universal.

1. In Body, *Matt.* xxii. 13.
2. In Soul.

1. The Understanding, 2 *Thess.* i. 9.
2. The Will and Affections. Nothing good. All Things to be refused.
3. The Conscience.

3. Continual, *Luke* xvi. 24, 25.
4. Everlasting, *Matt.* xxv. 41, 46. *Mark* ix. 43. 2 *Thess.* i. 9.

Col. i. 14.

In whom we have Redemption through his Blood, even the Forgiveness of Sins.

I. HERE is the Benefit we receive by Christ; even Redemption.
1. From the Guilt of Sin; whether Original or Actual, of Omission or Commission.
2. From the Power and Prevalence of Sin; *Rom.* vi. 14. *Heb.* ix. 13, 14. *Acts* iii. 26. 1 *Pet.* i. 18. *Matt.* i. 21. *Tit.* ii. 14.
3. From the Power and Tyranny of Satan; *Col.* i. 13. 1 *John* iii. 8. *Luke* xxii. 31, 32.
4. From the Curse of the Law, *Gal.* iii. 13. *c.* iv. 5.
5. From the wrath of God.
   1. In this World, *Rom.* v. 1. *Luke* ii. 14.
   2. In that to come, 1 *Thess.* i. 10. *Act.* iv. 12.

II. The Means whereby Christ hath purchas'd this Redemption for us, even by his Blood.
1. It was necessary our Redeemer should be Man, as well as God, 1 *Tim.* ii. 5. *Heb.* ii. 14, 17.
   That so he might mediate betwixt both Parties, *Job* ix. 33. מוכיח.
2. That he suffer, *Heb.* viii. 3. *Luke* xxiv. 26.
3. That he suffer a Bloody Death, *Heb.* ix. 22.
   Thereby,
   1. To expiate our Sins, 1 *Joh.* ii. 2. *Isa.* liii. 5, 6.
   2. To conquer Satan, *Heb.* ii. 14.
   3. To reconcile God to us, and us to God; *Rom.* v. 10, 11. *Eph.* ii. 16.

III. The

III. The great benefit of all that we receive by CHRIST, is the Forgiveneſs of Sins.

1. What is that?

2. We receive it only through the Blood of CHRIST.

1. What is Forgiveneſs?

1. The Names in Scripture given to it.

1. Remiſſion, Ἄφεσις, *Acts* ii. 38. Diſmiſſion, Releaſing, *Iſa.* lxi. 1.

2. Mercifulneſs to our Sins, *Heb.* viii. 12. Ἵλεως. *Luke* xviii. 13. Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

3. Paſſing over Sin, *Rom.* iii. 25. Πάρεσις.

4. Purging from Sin, *Pſal.* li. 7. תחטאני

5. Not remembring our Sins, *Jer.* xxxi. 34. לא אזכור עוד *Heb.* viii. 12. Οὐ μὴ μνησθῶ ἔτι.

6. Covering Sin, *Pſal.* xxxii. 1. כסוי *Pſal.* lxxxv. 2. *Pſal.* li. 9.

7. Taking away and removing Sin, *Pſal.* ciii. 10, 12. *Ex.* xxxiv. 7. *Lev.* xvi. 20, 22.

8. Caſting behind GOD's Back, *Iſai.* xxxvii. 17. *Pſal.* xc. 8.

9. Blotting out Sin, *Iſa.* xliii. 25. *c.* xliv. 22.

10. Not imputing Sin, *Pſal.* xxxii. 1, 2. *Rom.* iv. 7, 8.

But caſting it, as it were, into the depth of the Sea, *Mic.* vii. 18, 19.

2. The Nature.

Forgiveneſs is an Act of GOD's Grace, whereby he abſolves us from the Obligation to thoſe Puniſhments, which by his Law are due to us for our Sins.

1. The general Nature: It is an Act of GOD's Grace.

1. Of GOD:

1. It is aſcribed to him alone, *Exod.* xxxiv. 7. *Mark.* ii. 7.

2. We are to ask it only of him, *Mat.* vi. 12.
3. He alone Justifies, *Rom.* vii. 33.
4. Our Sins are only against him, *Psal.* Li. 4.

2. Of his Grace, not Wisdom, Power, or Justice, *Isa.* xliii. 25.
3. It is of God's Grace in Christ, *Eph.* i. 7.

2. The specifical Difference.
1. We are obliged to bear the Punishments due by God's Law to Sin, *Gal.* iii. 10.
2. God takes off that Obligation, ὀφειλήματα, 2 *Sam.* xii. 13. *Mark* iii. 28, 29.

Use.

1. Pray daily for Pardon.
2. Trust in Christ for it.

IV. It is only by Christ's Death, that we receive Forgiveness of Sins.

1. All Mankind is guilty before God, and so obnoxious to his Wrath and Everlasting Punishment, *Rom.* iii. 19. *Gal.* iii. 22.
2. Christ, the eternal Son of God, was pleased to take the Nature of Man upon him, so as to become both God and Man in one Person, *Isa.* vii. 14. *Rom.* ix. 5. *Phil.* ii. 6, 7.
3. Christ in this Nature was pleased to suffer Disgrace, the Curses of the Law, *Gen.* iii. 13. The Wrath of God, *Chap.* xxvii. 46. Yea, an Ignominious, Accursed, *Gal.* iii. 13. And painful, Bloody Death. And all for Sin, the only Cause of Death, *Heb.* x. 12.
4. Christ suffered all this, not for himself, 1 *Pet.* ii. 22. *Chap.* iii. 18. *Heb.* vii. 26. but for us who partake of that Nature in which he

he suffered, *Isa.* liii. 5, 6. *Rom.* iv. 25. *Gal.* i. 4. 1 *Cor.* xv. 3.

5. These the Sufferings of CHRIST for us, were of greater Worth and Value, than if all Men had suffered eternal Death, *Acts* xx. 28.

6. Hence GOD was pleased to accept of them, as a sufficient Price of our Redemption, and Satisfaction to his Justice for our Sins, *Mat.* xx. 28. Λύτρον ἀντι πολλῶν. 1 *Tim.* ii. 6. *Eph.* i. 6.

7. GOD's Justice being thus satisfied, he is reconciled unto us; and takes off our Obligations to Punishment, by Reason of the Punishments which his own Son underwent for us; and therefore for his Sake is said to pardon or forgive our Sins, *Rom.* v. 10. *Col.* i. 20. 2 *Cor.* v. 21. *Matt.* xxvi. 21.

USE.

1. Hence we may learn, what Ground we have to trust in CHRIST for Pardon, *Rom.* viii. 34.

2. Hence be advised, to make it your Business to get your Sins Forgiven.

Considering,

1. How miserable you are without it.
   1. GOD is constantly angry with you, *Psa.* vii. 11.
   2. You are in continual Danger of Hell and Damnation, *Heb.* x. 26, 27.
2. How happy with it, *Psal.* xii. 1, 2.
   1. Your Persons accepted and justified before GOD, *Psal.* xxxii. 1, 2. compared with *Rom.* iv. 6, 7.
   2. GOD reconciled unto you and become your Friend, *Rom.* v. 1, 9, 10.
   3. All Things work together for your Good, *Rom.* viii. 28.
   4. You will be glorified, *Rom.* viii. 30.

Acts iii. 19.

Repent ye therefore and be converted, that your Sins may be blotted out.

Μετανοήσατε οὖν καὶ ἐπιστράφητε.

REpentance and Conversion is necessary in order unto Pardon.

To true Repentance is required,

First, Conviction, *John* xvi. 8, 9. *Acts* ii. 37.

I. Of the Evil of Sin, *Rom.* vii. 13.
  1. Contrary to God's Law, 1 *John* iii. 4.
  2. Contrary to his Nature, *Isai.* i. 13, 14. *Hab.* i. 13.
  3. Offensive to his Majesty, *Isa.* iii. 8. *Psal.* xcv. 10, 11.
  4. Destructive to the Soul, *Gal.* iii. 10. *Tit.* i. 15. Separating it from God, and so from all Good, *Isa.* lix. 2. *Jer.* v. 25.
  5. The sole Cause and Procurer of all the Misery in the World, *Psal.* cvii. 17.

II. Of our own Guiltiness of Sin.
  1. Original, *Psal.* Li. 5.
  2. Actual, *Psal.* Li. 4.
    1. In our Heads,
      1. Error in Judgment, 2 *Pet.* ii. 1.
      2. Ignorance of Mind, *Isa.* i. 2, 3. *Jer.* iv. 22.
      3. Vanity of Thoughts, *Gen.* vi. 5. *Jer.* iv. 14.
    2. In our Hearts, *Jer.* xvii. 9.
      1. Perverseness of our Wills, *Isa.* xxx. 15, 16. *Matt.* xxiii. 37.
      2. Disorders of our Affections and Passions, 2 *Tim.* iii. 4. *Col.* iii. 2.

3. In

3. In our Tongues, *Psal.* xxxiv. 13. *Mat.* xii. 36.
4. Our Hands and Actions.
   1. Towards GOD.
   2. Towards Men.

III. Of the Aggravations of our Sins,

As committed,

1. Against GOD,
   1. The Father, 1 *Sam.* ii. 25. *Isa.* iii. 8.
   2. The Son, *Heb.* vi. 6.
   3. The Holy Ghost, *Rev.* iii. 20. 1 *Thess.* v. 19. *Eph.* iv. 30.
2. Against frequent Reproofs, *Jer.* xxix. 18, 19. *Prov.* xxix. 1,
3. Against Light, *John* iii. 19,
4. Against Vows and Resolutions, *Psal.* lxvi. 13, 14. *Eccles.* v. 4.

Secondly, In Contrition for Sin, *Psal.* Li. 17. *Isa.* lvii. 15. *Chap.* lxvi. 2. 2 *Cor.* vii. 9, 10.

Which Sorrow or Contrition should be,

1. Hearty, *Joel* ii. 13. *Psal.* Li. 17.
2. Sincere, or upon right Grounds; because offensive to GOD, *Luke* xv. 21.
3. Universal, *Psal.* xix. 12.
4. Exceeding all other Sorrow, *Zech.* xii. 10, 12.
5. Accompanied with Shame and Confusion of Face, *Ezek.* 36. 31, 32.

Thirdly Confession of Sin, 1 *John* i. 9.

1. To GOD, *Ezra* x. 10, 11.
   1. Cordial, *Rom.* x. 10.
   2. Humble, *Ezra* ix. 6. *Chap.* x. 1. *Neh.* ix. 1, 2. *Luke* xviii. 13.

3. General and particular, *Psal.* Li. 3, 4. with the several Aggravations of them, *Dan.* ix. 13.
4. With loathing and abhorring ourselves for it, *Dan.* ix. 4, 7. *Psal.* xxxviii. 18.
5. With Prayer to GOD, *Dan.* ix. 20.
   1. To pardon, *Luke* xviii. 13. *Psal.* Li. 9.
   2. To subdue it, *Psal.* Li. 7, 10.
      Whoso thus confesseth his Sins, GOD will forgive them, *Psal.* xxxii. 5.

II. To Men *Jac.* v. 16.
Especially when the Conscience is troubled and GOD eminently provoked, 2 *Sam.* xii. 13.

Fourthly, Resolutions against Sin, *Psal.* xvii. 3. *Psalm* xxxix. 1. *Josh.* xxiv. 15.

This must be,
1. With serious Deliberation.
2. In the Name of CHRIST, and by the Grace of GOD, *John* xv. 5.
3. Strengthened with Prayer, *Psal.* cxli. 3, 4. *Psal.* xix. 12, 13.

Fifthly, Conversion.

I. What must we be converted from? Sin and Wickedness, *Ezek.* xiv. 6. *Chap.* xviii. 30. *Chap.* xxxiii. 11. *Isa.* lv. 7.
   1. From Sin as Sin.
      1. As it is the Transgression of GOD's Law, 1 *John* iii. 4. *Rom.* vii. 11, 12.
      2. Contrary to his Nature, *Isa.* iii. 8.
      3. Dishonourable to his Name, *Rom.* ii. 23. 1 *Sam.* ii. 30. *Matt.* v. 16.

2. From

2. From all Sin, one as well as another, *Ezek.* xviii. 30, 31. *Jac.* ii. 10.
   And by Consequence from our darling Sin, *Psal.* xviii. 23.
   1. That which our Hearts are most set upon, *Ezek.* xxxiii. 31. *Acts* viii. 22.
   2. Which we are most easily overcome by, *Heb.* xii. 1.
   3. Which we are most loth to part with, *Matt.* xix. 21, 22.
   To forsake this Sin, is very acceptable to GOD, *Gen.* xxii. 16.

3. We must not only turn from the Commission of Sin, but from all Love to it, all Pleasure and Delight in it, 1 *John* ii. 15. *Jer.* iv. 14. *Prov.* ii. 14.

USE,
Turn thus from Sin.

OBJECT. 1. I shall then leave my Pleasures.
1. They are not real Pleasures, *Isa.* lvii. 20, 21.
2. At the best they are but Brutish, *Luke* xii. 19.
3. But for a moment, 2 *Cor.* iv. 17, 18. *Heb.* xi. 25.
4. End in Misery, *Rom.* vi. 21. *Prov.* xxiii. 31, 32.
5. You lose much greater Pleasures for them, *Psal.* xvi. 11. 1 *Pet.* i. 8.

OBJECT. 2. But there is Profit in them, *Acts* xix. 27, 28.

1. It is but seeming Profit, *Prov.* x. 22. *Jac.* v. 2, 3.
2. You lose more than you get, *Mat.* xvi. 26.
3. You will gain more by losing such Profits, 1 *Tim.* iv. 8. *Chap.* vi. 6.
   1. The Favour of GOD.
   2. A Blessing upon what you have.
   3. Everlasting Life, *Matt.* vi. 19, 20.

II. What must we be converted to? GOD and Goodness, *Hos.* vii. 16.

What is that?

1. Negatively.
   1. To turn from one Sin to another, is no turning to GOD, *Matt.* ix. 13. *Luke* xi. 24, 25.
   2. To turn to a meer civil Life, is not true turning to GOD, *Mark* xii. 34.
   3. To turn from one Sect to another, or from a gross to a superstitious Way of Living, is not turning to GOD, *Matt.* xxiii. 15.

2. Positively: We must turn from Sin, so as to have our whole Hearts inclined to GOD, *Joel* ii. 12.
   1. To love him with all our Hearts, *Deut.* vi. 5. *Matt.* xxii. 37. *Chap.* x. 37.
   2. To desire him, *Psal.* lxxiii. 25. *Psal.* xlii. 1, 2. *Phil.* iii. 8, 9.
   3. To rejoice in him, *Psal.* iv. 7. 1 *Pet.* i. 8. *Hab.* iii. 17, 18.
   4. To trust and confide on him, *Prov.* iii. 5. *Isa.* l. 10. *Psal.* xxvii. 1, 2, 3.

5. To

5. To fear and dread him, *Isa.* viii. 13. *Mat.* x. 28.
6. To serve, honour and obey him, and do all such good Works as he hath prepared for us, *Psal.* xxxiv. 14. *Isa.* i. 16, 17, 18.
7. To believe in JESUS CHRIST, and the Promises which GOD hath made to us in him.

USE.

Take not up with a partial Repentance, 2 *Cor.* vii. 10. *Mark* vi. 20.

Sixthly, We must not only be converted to GOD the Father, but to the Son too, so as to believe in him for Pardon, in order to our obtaining of it, *Acts* iii. 38. *Mark* i. 15.

1. There is nothing of Worth or Dignity in our Repentance itself, whereby it can deserve Pardon, *Luke* xvii. 10.
2. However, it qualifies us for it, and puts us into a Capacity of obtaining it.
3. But it is conferred upon us only on the Account of CHRIST and his Merits, *Col.* i. 14. *Matt.* xxvi. 28. *Rom.* v. 10.
4. Though CHRIST hath merited it for us, we cannot partake of it but by Believing in him, *Act.* xiii. 38, 39. *Rom.* iii. 28. *Gal.* ii. 16.

How doth it appear, that if we so repent, we shall be pardon'd?

GOD hath said it, *Isa.* lv. 7. *Ezek.* xviii. 30. *Acts* xvi. 31. *Zech.* i. 3.

USE.

USE.

Repent and be converted.

Means:

1. Prayer, *Lam.* v. 21. *Jer.* xxxi. 18.
2. Hearing, *Rom.* x. 17.
3. Fasting, 1 *Cor.* ix. 27. *Joel* ii. 12.
4. Meditation, *Psal.* iv. 4. *Psal.* cxxxix. 17, 18.
5. Receiving the Sacrament.

Means:

1. Prayer, *Lam.* v. 21. *Jer.* xxxi. 18. *Psal.* Li. 10, 11.
   1. No one can repent or convert himself, without the Assistance of GOD, 2 *Cor.* iii. 5. *Jac.* i. 17. *Eph.* ii. 8.
   2. We cannot expect he should assist us, unless we ask it of him, although he hath promised it, *Ezek.* xxxvi. 26, 27, 37.
   3. If we do sincerely ask it of him, he will infallibly assist us, *Luke* xi. 13.
2. Hearing.
   1. This is the Means whereby we are instructed how to repent, and are called upon to do it, 2 *Cor.* v. 20. *Ezek.* xxxiii. 11.
   2. It is the Means whereby GOD doth ordinarily work Repentance in us, *Rom.* x. 17. *Acts* ii. 41.
3. Fasting.
   1. This rightly used keepeth the sensual Parts in Subjection; and so takes off the greatest Impediment to Repentance, 1 *Cor.* ix. 27.
   2. It prepares and disposes the Mind for the Receipt of Grace and Virtue, *Joel.* ii. 12.

4. Me-

4. Meditation, *Psal.* iv. 4.
   1. Upon Sin.
      1. The Nature, 1 *John* iii. 4.
      2. The Consequences of it, *Deut.* xxxii. 29. יבינו לאחר יחכמו.
   2. Upon the World.
      1. Its Uncertainty, 1 *Pet.* i. 24.
      2. Its Vanity, *Eccles.* i. 2. *Chap.* ii. 17.
   3. Upon God and his Glory, *Psa.* cxxxix. 17, 18.
   4. Upon Repentance.
      1. As it puts a Man out of Danger of Evil, *Psal.* xxiii. 4. *Psal.* xci. 9, 10. *Prov.* iii. 23, 24, 25.
      2. It brings a Man into Favour with God, and so enstates him in all Good, *Psal.* lxxxiv. 11.
   5. Trust on Christ for it; it is he that gives it, *Acts* v. 31. *John* xv. 5. *Phil.* iv. 13.
      He invites you to him, *Matt.* xi. 29. And promiseth, that if you come he will receive you, *John* vi. 37.
   6. Receive the Sacrament of the Lord's Supper, *Luke* xxii. 19. 1 *Cor.* xi. 26.

1 Cor. xv. 21.

For since by Man came Death, by Man came also the Resurrection of the Dead.

First, WHAT are we to understand by the Resurrection of the Dead?
Secondly, How doth it appear that the Dead shall rise again?
Thirdly, How doth it appear that the same Body shall rise again?
Fourthly, Wherefore the Resurrection is said to come by Christ?
Fifthly, What will be the Consequents of it?

I. What are we to understand by the Resurrection of the Dead?
1. Man hath Two integral and essential Parts, a Soul and Body.
2. So long as these Two Parts are united, the Man is said to live.
3. When the one is separated from the other, then the Man is said to die, and cease to be a Man.
4. If these Two Parts, after separation, be reunited, then the Man that was dead is properly said to rise again, as in Christ's Resurrection, *John* xx. 20, 27.

II. How doth it appear the Dead shall rise?
1. It is possible. God can do it.
1. From the Infinite Wisdom of God, who knows every Part of every Body, *Psal.* cxxxix. 15, 16. *Matt.* x. 29, 30.
2. From

2. From his Infinite Power, to whom nothing is impossible, *Matt.* xix. 26. *Psalm* cxxxv. 6.

2. It is certain GOD will do it.
   1. From the *Old Testament*, *Job* xix. 25. *Dan.* xii. 2. *Exod.* iii. 6. cited by CHRIST, *Mat.* xxii. 32. *Acts* xxiii. 6. *Chap.* xxiv. 21.
   2. From the *New*.
      1. From those whom CHRIST raised, *Mark* v. 41, 42. *Luke* vii. 12, 15. *Joh.* xi. 39, 43.
      2. From CHRIST's own Resurrection, 1 *Cor.* xv. 12, 20.
      3. From express Assertions of it, 1 *Cor.* xv. 52. 1 *Thess.* iv. 16. *Acts* iv. 2.
   3. From Reason. Because we are capable of doing Good or Evil, and so of everlasting Rewards and Punishments, as Men; and so as having Bodies as well as Souls.

III. How doth it appear that the same Body shall rise again?

1. From the Nature of the Resurrection: For unless it be the same Body and Soul, it is no Resurrection.
2. From the End of the Resurrection, that all may be judged, 2 *Cor.* v. 10.
3. From CHRIST's Resurrection, *Luke* xxiv. 39.
4. From express Testimonies of Scripture, *Job* xix. 26, 27. 1 *Cor.* xv. 53. 1 *Thess.* iv. 16, 17.

IV. Why is the Resurrection here said to come by CHRIST?

Because it is by him we shall be raised, *John* vi. 39, 40.

All Power is given unto him, *Matt.* xxviii. 18.

He is Lord both of the Dead and Living, *Rom.* xiv. 9. Not of the Dead as dead, but as by him to be raised again.

By

By this Means he will destroy Death itself, 1 *Cor.* xv. 25, 26.

V. What will be the Consequent of the Resurrection?

Judgment, *John* v. 28, 29. *Matt.* xxv. 31, 32, 34, 41.

USE.

This should make us,

1. Admire,
   1. The Wisdom of GOD in knowing all Mens Dust.
   2. His Power in raising them up.
   3. His Justice in punishing Sinners.
   4. His Mercy in rewarding Saints.
2. Be thankful to our Saviour for his Conquest over Death, 2 *Tim.* i. 10.
3. Arm us against the Fear of Death, 1 *Cor.* xv. 54, 57.
4. Keep us from immoderate Sorrow for the Death of our Friends, 1 *Thess.* iv. 13.
5. Hence we should always be preparing for the Account we must give when risen again, *Acts* xxiv. 15, 16. 1 *Cor.* xv. 58.

MATT. XXV. 46.

And these shall go away into everlasting Punishment.

LIFE everlasting, in its General Notion, implies both the Life which the Just shall enjoy in Heaven, and that which Sinners shall have in Hell for ever, *John* v. 29.

Here is, as to Sinners,

I. The *Pœna Damni.* Καὶ ἀπελεύσονται ἐκεῖ. And these shall go away from CHRIST, *ver.* 41. and by Consequence from whatsoever is or can be good for them.

Deprived,

1. Of all Light, over-whelmed with Darkness, *Matt.* viii. 12. 2 *Pet.* ii. 4, 17. *Jude* 13.
2. Of all Honour and Respect, so as to live continually in Reproach and Ignominy, *Rev.* xxii. 15. *Matt.* xxv. 30. *Matt.* iii. 12. *Dan.* xii. 2.
3. Of all Wealth and Riches. No such Thing there, *Luke* xvi. 23, 24.
4. Of all Pleasure and Delight.
   1. Real, *Luke* xvi. 23, 24.
   2. Imaginary *Matt.* viii. 12.
5. Of all Peace and Quietness of Mind, being in continual Horror and Amazement, *Isa.* lvii. 20, 21.

   Hence, Ὁ βρυγμὸς τῶν ὀδόντων, *Matt.* viii. 12. gnashing and grinding their Teeth for Grief and Vexation for what they have done.

So

So that they will have an inteſtine War in their own Breaſts.

6. Of all Love and Favour,
   1. From their Fellow-Creatures.
   2. From their Creator himſelf, *Pſal.* xxx. 7. *Luke* xiii. 27. *Prov.* i. 26.
7. Of all their Hopes and Expectations of ever bettering their Condition, ſo that they will not only be miſerable to Eternity, but they will know too that they ſhall be ſo as never to look for good Days more, nor for any thing in the World that is good for them.

II. *Pœna ſenſus.* Everlaſting Puniſhment.
Εἰς κόλασιν αἰώνιον.

1. Puniſhment; both in Soul and Body, *Matt.* x. 28.
   1. The Soul.
      1. The Thoughts tormented.
         1. With the Remembrance of their former Sins, *Job* xiii. 26.
         2. With the Apprehenſion of God's Wrath and Indignation, 2 *Theſſ.* i. 8, 9. *Matt.* viii. 29. *Luke* viii. 28. *Job* xxxi. 23.
      2. The Affections all in a Combuſtion. No Love, Joy, or Hope. No Deſires ever ſatisfied, *Luke* xvi. 25.
      3. The Conſcience racking them for neglecting the golden Opportunities they once had, *Mark* ix. 44.
   2. The Body. In a continual high Fever always burning, *Mark* ix. 45. *Luke* xvi. 23. *Rev.* xx. 15. *Chap.* xxi. 8.

The

The Eyes tormented with frightful Sights, Devils, and damned Spirits.
The Smell with Stenches.
The Ears with Screechings, Wailing and Lamentation, *Matt.* xiii. 42, 50.
Continual Hunger and Thirst, but no Refreshment, *Luke* xvi. 24.

2. Everlasting. That it will be so, is plain; for it is expresly said, *Dan.* xii. 2. *Mat.* xxi. 41. *Mark* ix. 44. 2 *Thess.* i. 9.

1. Because tho' Sin be but Temporal; yet God, against whom it is committed, is Eternal.

2. If sinful Men should live eternally, they would Sin eternally, their immortal Souls being habituated to it.

3. They have their Choice or Option, eternal Life or eternal Death, *Deut.* xxx. 15, 19.

Use.

1. Often think of Hell, *Deut.* xxxii. 29.

2. Let the Consideration of it deter you from sinning, *Rom.* vi. 21.

MATT. XXV. 46.

But the Righteous into Life eternal.

OBSERV. OUR Saviour mentions only Two Places, Everlasting Punishment, and Life Eternal: No *Purgatory*.

By *Purgatory*, they mean a Place betwixt Heaven and Hell, where the Faithful, that have not fully satisfied for their Sins in this World, are kept in Torment till they have satisfied Divine Justice, and are purged from all their Sins, so as to be fit for Heaven.

Limbus Patrum, They call a Place where the Faithful before CHRIST were kept in the Dark.

Limbus Infantum, For Infants that die without Baptism, deprived only of heavenly Joys, but in no Pain.

That there is no such Place, appears,

1. In that the Scripture mentions only Two Places for the Receptacle of Souls after Death, as in my Text; so *Mat.* viii. 11, 12. *Luke* xvi. 22, 23.

2. In that the same Scriptures plainly assert, That the Faithful go directly from Earth to Heaven, without ever touching at any such Place as Purgatory, *John* v. 24. *Phil.* i. 23. 2 *Cor.* v. 1, 8. So the Thief on the Cross, *Luke* xxiii. 43.

3. There is no more Work to be done after Death, but to be received into Glory, *Rev.* xiv. 13. 2 *Tim.* iv. 8.

4. The Saints that are alive when our Saviour comes again shall go immediately to Heaven, therefore all others, 1 *Thess.* iv. 17. *Matt.* xxv. 34.

5. The Blood of CHRIST purgeth us from all Sin,

Sin, and therefore we need not be purged afterwards in purgatory, 1 *John* i. 7. *Rev.* i. 5.

Quando istinc excessum fuerit, nullus jam locus pœnitentiæ est, nullus satisfactionis effectus. Cypr.

Μεταδίνλαι γὰ, ἐν τῷ κόσμῳ τύτῳ εἰς τὸν αἰώνιον ἀνάπαυσιν. Chrys.

Nullus est ullibi medius locus, ut possit esse nisi cum Diabolo, qui non est cum Christo. Aug.

USE.

Hence we must be sure to be ready for Heaven whilst we are here, for after Death there is nothing to be done, *Eccles.* ix. 10. *Chap.* ix. 5, 6.

Who are those who are here called the Righteous?

They who live Righteously 1 *John* iii. 7.

ἡ δὲ δικαιοσύνη συλλήβδην πᾶσ ἀρετὸς ἕξι.

Justitia est constans & perpetua voluntas jus suum cuique tribuendi. Il.

He that is Righteous, gives to every one his due.

I. To Men, *Rom.* xiii. 7.
  1. In General. To all Men we owe,
    1. Honour and Respect, 1 *Pet.* ii. 17. *Phil.* ii. 3.
    2. Love and Favour, 1 *John* iv. 20, 21. *Matt.* v. 44.
    3. Just and equitable Dealings, 1 *Thess.* iv. 6. *Matt.* vii. 12.
    4. Our Prayers and Thanksgiving, 1 *Tim.* ii. 1, 2.
  2. To our Superiours we owe,
    1. Reverence and good Opinion, *Eccl.* x. 20, 2 *Pet.* ii. 10.

2. Subjection and Obedience, *Rom.* xiii. 1. 1 *Pet.* ii. 13. Wherefore Rebels and Traytors are not Righteous.
3. To our Inferiors, especially to the Poor, we owe Alms and Assistance, *Dan.* iv. 27. צדק. 1 *Tim.* vi. 17, 18. *Matt.* xxv. 34, 35.

II. To God, he performs his Duty, in

1. Believing what he hath said upon his Testimony, because he hath said it, *Heb.* vi. 18.
2. Obeying what he hath commanded upon his Authority, because he hath commanded it.
   1. Sincerely, *Prov.* xxiii. 26. 1 *Chro.* xviii. 9.
   2. Universally, *Psal.* cxix. 6. and to serve, love, fear, and submit to him, *Matt.* xxii. 37.
   3. Trusting on what he hath promised upon his Veracity, because he hath promised it, *Heb.* xiii. 5, 6.

   They who are thus sincerely Righteous in themselves, by Vertue of their Faith in Christ, are accepted as perfectly Righteous in him, *Phil.* iii. 8, 9.

   None but they who are thus Righteous can enter into Life. To save others, is inconsistent,
   1. With the Justice of God, *Luke* xiii. 3.
   2. With the Design of Christ, 1 *Joh.* iii. 8.
   3. With the Nature of Heaven, 1 *Cor.* xv. 50.

Use.

Labour to be thus Righteous before all Things else, *Matt.* vi. 33.

First,

First, Life. So Happiness is often called, and Heaven it self, *Matt.* xviii. 8. *Chap.* xix. 16, 17. For then the Soul will properly live in GOD, its Life, 1 *John* v. 12.

Duæ vitæ sunt, una corporis, altera animæ. Sicut vita Corporis anima, ita vita animæ Deus. Aug.

Eam quippe vitam æternam dicimus, ubi est sine fine fælicitas. Aug.

This Life Eternal is called,

I. Rest, *Heb.* iv. 9. We shall there rest from all our Labours, *Rev.* xiv. 13.

1. Of the Mind or Soul.

1. From all Grief and Sorrow, *Rev.* vii. 17. *Chap.* xxi. 4.
2. From all Fears and Jealousies of future Events, *Matt.* x. 28.
3. From all Care and Solicitude, *Matt.* vi. 34.
4. From all Temptations,
   1. Of the Devil, 1 *Pet.* v. 8. *Rom.* xvi. 20. *Rev.* xii. 9, 10.
   2. The World, 1 *John* ii. 15. *Matt.* iv. 8, 9.
   3. The Flesh, *Rom.* vii. 24.

2. From all the Labours of the Body.
   From Pains and Aches.
   From Sickness and Distempers.
   From Weariness, and whatsoever else is troublesome to the Body, as Hunger, Thirst, *&c.* 2 *Thess.* i. 7.

II. It is called the Joy of our Lord, *Matt.* xxv. 21. yea, the Fulness of Joy, *Psal.* xvi. 11,

III. It is called Paradise, *Luke* xxiii. 43. גן עדן *Gen.* ii. 8, 15. 2 *Cor.* xii. 2, 4.

IV. It is called a Kingdom, *Matt.* xxv. 34. A City, *Heb.* xiii. 14. *Chap.* xi. 10. *Gal.* iv. 26. A Crown, 2 *Tim.* iv. 7, 8. An Inheritance incorruptible, 1 *Pet.* i. 4.

V. The greatest and most unspeakable Happiness of Mankind, *Psal.* xxxi. 19. *Isa.* lxiv. 4. 1 *Cor.* ii. 9. 2 *Cor.* iv. 17.

This great Happiness consisteth,

I. In our Conformity to CHRIST, 1 *John* iii. 2. 1 *Cor.* xv. 49.

1. In our Bodies, *Phil.* iii. 21.
   1. His was glorious and splendid, *Matt.* xvii. 3. *Phil.* iii. 21. So shall ours be at that Time, *Dan.* xii. 3. *Matt.* xiii. 43.
   2. Quick and agile, *Acts* i. 9, 10. 1 *Thess.* iv. 17.

   Hence it is said to be a Spiritual Body, 1 *Cor.* xv. 44. that is, of a Spiritual Quality, not Substance.
   1. There shall still remain the same Substance as before;
      1. CHRIST's Body after his Resurrection had Flesh and Bones, *Luke* xxiv. 39, 40. *John* xx. 25, 27.
      2. Otherwise it could not be a proper Resurrection, *Job* xix. 26. 1 *Cor.* xv. 54.
   2. It will therefore be the same Body, but so refin'd and spiritualized, as to be always at the Command of the Soul and Will.
   3. As CHRIST's Body was incorruptable, *Psal.* xvi. 10. *Acts* ii. 31.

So

So will ours be incorruptible too, 1 *Cor.* xv. 52, 53.

4. Our Bodies there will ſtand in no Need of Meat or Drink, *Rev.* vii. 15, 16. 1 *Cor.* vi. 13.

So that we ſhall there be in all Reſpects, Ἰσάγγελοι, equal to the Angels themſelves, *Matt.* xxii. 30.

2. In our Souls, we ſhall be made like to CHRIST.

1. In General.

Our Souls will be made perfectly Holy and Righteous, 2 *Pet.* iii. 13. *Phil.* iii. 11, 12.

2. In Particular.

1. Our Underſtandings perfect in Knowledge, 1 *Cor.* xiii. 9, 10, 12. 1 *Joh.* iii. 2.
2. Our Wills perfect; ſo that they cannot Sin.
3. Our Affections. All placed aright upon their right Objects.

Fear, Grief, Hatred, Anger, all ceaſe; yea, and Hope too.

Love and Joy in their Perfection, 1 *Cor.* xiii. 8, 13.

II. It conſiſteth in the Company we ſhall there have;

1. Of Glorified Saints of all that ever were, or ſhall be upon Earth, *Heb.* xii. 23. *Matt.* viii. 11.

Quest. Whether shall we then know one another?

Answ. Yes, Questionless:

For,

1. *Lazarus* knew *Abraham*, *Luke* xvi. 23. *Peter*, *James* and *John*, knew *Moses* and *Elias* in the *Mount*, *Matt.* xvii. 3, 4. They knew CHRIST when risen.

2. *Adam* in the State of Innocency knew his Wife so soon as he saw her, tho' he had never seen her before, *Gen.* ii. 23.

3. The Angels know all the Saints and Elect, *Mark* xiii. 27. And we shall then be ἰσάγγελοι.

4. This Knowledge of one another will conduce much to our Joy and Thankfulness to GOD, and therefore besure we shall there have it.

   1. Of Angels.
   2. CHRIST, *John* xvii. 24.
   3. GOD.

III. It consists in our Enjoyments.

1. Of all the Perfections of GOD, by seeing and perfectly knowing of them, *Matt.* v. 8. *Heb.* xii. 14. 1 *Cor.* xiii. 12.

2. His Love and Favour, *Psal.* iv. 6, 7. *Psalm* lxvii. 1. *Zeph.* iii. 17.

IV. In

IV. In our Employment; which will be to admire and adore, and praise GOD, for his Creation and Preservation of the World, *Rev.* iv. 10, 11. *Chap.* xi. 16.
For his Redemption of Mankind, *Rev.* v. 9, 11, 12.
And for his own infinite Perfections, *Rev.* iv. 8. *Chap.* vii. 9, 10, 11, 12.

V. In the full Content and Satisfaction that will arise from every Thing we there have, or are, or do, *Psal.* xvi. 11. *Psal.* xvii. 15.

Though our desires be infinite, they will be there fully satisfied in the infinite Good.

Quest. Whether will there be Degrees of Glory in Heaven, so as that some shall have greater Glory than others?

Answ. Yes.

For,

1. The Scripture speaks of Degrees of Glory, 1 *Cor.* xv. 41, 42. *Dan.* xii. 3.
2. There are Degrees of Torment in Hell, *Matt.* xi. 22, 23, 24. *Luke* xii. 47, 48.
But still every One shall have and enjoy as much as he is capable of.

Secondly, Life Eternal.

1. It is Eternal; so as never to have an End, 2 *Cor.* v. 1. 1 *Pet.* i. 4. *Rev.* xxi. 4.
2. We shall also be as perfectly assured of it, so as never to fear Death or Misery more.

USE.

USE.

The Belief of this should,

1. Lessen our Affections and Love to this World, *Col.* iii. 2.

2. Encourage us to undergo any Trouble or Affliction in order to our getting to Heaven, *Rom.* viii. 18. 2 *Cor.* iv. 17, 18.

3. Persuade us to Labour after Righteousness before all Things else, *Matt.* vi. 33.

1 Cor. xv. 58.

Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord.

IN this Chapter are Four Things:

I. A Summary of the Doctrine of the Gospel, to *ver.* 12.

II. A Reprehension of such as deny the Resurrection of the Dead, to *ver.* 15.

III. A Confutation of their Arguments, to *ver.* 28.

IV. A seasonable Inference from the Premisses, to *ver.* 58.

Ἑδραῖοι γίνεσθε, ἀμεταχίνητοι.
Δικαία λοιπὸν ἡ ἐυχαριστία ἡ παραίνεσις. Chrys.

Wherein we have,

1. His loving Compellation.
   1. Brethren, 1 *Pet.* iii. 8.
   2. My Brethren, *Heb.* ii. 11.
   3. My beloved Brethren, *Phil.* iv. 1.
2. His Apostolical Exhortation,

I. Be ye stedfast, Ἑδραῖοι.

Quest. 1. What is it to be stedfast?

1. To be well grounded in our Religion, Τεθεμελιωμένοι καὶ ἑδραῖοι, *Col.* i. 23.
2. Well built upon that Foundation, *Jude* 20. *Col.* ii. 7. Ἐρριζωμένοι καὶ ἐποικοδομούμενοι.

Quest.

Quest. 2. What should we be thus stedfast and well grounded in?

I. In the Profession of our Religion, *Heb.* iv. 14. *Chap* x. 23.

1. That we do not take it up merely upon an implicite Faith, *Heb.* v. 12. 2 *Tim.* i. 12. *Ignorantia omnium errorum mater est.* Syn. Tol.
2. But that we be able to give a Reason of our Faith, 1 *Pet.* iii. 15.

Ταῦτα δὲ καὶ πολλῷ πλείονα τέτων τὸν χριστανὸν εἰδέναι χρὴ καὶ τέτων πάντων ἀποδιδόναι λόγον τοῖς ἐρωτῶσιν. Chrys.

II. In the Principles of our Religion.

1. Concerning the Scriptures.
   1. That they are the Word of God, 2 *Tim.* iii. 16. 2 *Pet.* i. 21.
   2. Contain all Things necessary to Salvation, 2 *Tim* iii. 16, 17.
   3. That all Persons ought to read them, *John* v. 39. *Acts* xvii. 11. *Matt.* xx. 29.
2. Concerning God.
   1. That there is but one God, *Deut.* vi. 4. *Isa.* xliv. 6. 1 *Cor.* viii. 4.
   2. That this one God is three Persons, *Matt.* xxviii. 19. 1 *John* v. 7. 2 *Cor.* xiii. 14.
      1. The Father, *Eph.* iv. 6. *Chap.* i. 3.
      2. The Son, *Rom.* ix. 5. *Phil.* ii. 6.
      3. The Holy Ghost, *Acts* v. 3, 4. *Tit.* iii. 5.
3. Concerning Man.
   1. That he was made in the Image of God, *Gen.* i. 26, 27. *Eph.* iv. 24.
   2. That by *Adam*'s Fall, all Men are become sinful and miserable, *Rom.* v. 17, 18, 19. *Eccl.* vii. 29. *Rom.* iii. 9, 10, 23.
   3. That

3. That there is no Way for Man's Recovery, but only by JESUS CHRIST, *Acts* iv. 12. *John* iii. 16. *Acts* xvi. 31.

4. Concerning CHRIST.
   1. That he is both GOD and Man in One Person, *Acts* xx. 28.
   2. That he, as so, died only for our Sins, *Isa.* liii. 5. 1 *John* ii. 2.
   3. That he is our only Mediator in Heaven, 1 *Tim.* ii. 5. No Saints or Angels, *John* xiv. 6. 1 *John* ii. 1.

5. Concerning the Sacraments.
   1. That there are but Two, as generally necessary to Salvation, Baptism and the LORD's Supper. The other Five,
      Confirmation,
      Matrimony,
      Orders,
      Penance,
      Extreme Unction, Used by the Papists, cannot be properly called Sacraments.
   2. These Two are absolutely necessary to Salvation:
      1. Baptism, *Matt.* xxvii. 19. *John* iii. 5.
      2. The Lords Supper, *Luke* xxii. 19.

6. Concerning the Lord's Supper in particular.
   1. That the Bread and Wine are not turned Substantially into the Body and Blood of CHRIST, 1 *Cor.* x. 16, 17.
      That destroys the Nature of the Sacrament, there being no Figure.
      Our Saviour meant otherwise, *Luk.* xxii. 19.
   2. That it ought to be administred in both Kinds, *Matt.* xxvi. 27. Πίετε ἐξ αὐτοῦ πάντες, 1 *Cor.* xi. 26.

7. Con-

7. Concerning good Works.
   1. That they are well-pleasing to God, *Heb.* xiii. 16. *Phil.* iv. 18. 1 *Pet.* ii. 5.
   2. Necessary in order to Salvation, *Matt.* xix. 17. *Jac.* ii. 26.
   3. But not so as to merit any Thing at God's Hand, *Luke* xvii. 10. 1 *Cor.* iv. 7.

III. Stedfast in the Practice of our Religion.
1. In the worshipping of God.
   1. Internally, *John* iv. 24.
      1. In loving God above all Things, *Deut.* vi. 5.
         1. Because he is infinitely good in himself, *Luke* xviii. 19.
         2. Continually good to us, *Psal.* cxvi. 1. *Luke* vii. 47.
      2. In our fearing him alone, *Isa.* viii. 13. *Matt.* x. 28.
         1. Because he governs the World, *Jer.* v. 22.
         2. He is both a just and merciful God, *Psal.* cxxx. 4.
      3. Our Submission to him, *Luke* xxii. 42. because of his infinite Wisdom and Goodness, 1 *Sam.* iii. 18.
      4. Our trusting on him, *Prov.* iii. 5. and Christ.
         1. He is All-wise, 2 *Pet.* ii. 9.
         2. And Almighty too, *Matt.* xix. 26.
      5. In our Thankfulness for all his Mercies, זבחתודה *Lev.* xxii. 29.
         1. Because all Things come from him, 1 *Cor.* iv. 7.
         2. We deserve no Mercies, *Gen.* xxxii. 10.
   2. Externally.
      1. In praying,

1. Only

1. Only unto GOD, *Rom.* x. 14. *Matt.* vi. 9. *Rev.* xxii. 8, 9.

Προσευχὴ ὄξιν ἁπασης ἀγαθῆς πρὸς τῶν ἐυσεβῶν εἰς Θεὸν γινομένη. Basil.

Μόνῳ γὰρ προσευκτέον τῷ ὄντι πᾶσι Θεῷ. Orig.

2. Only in a known or vulgar Tongue, 1 *Cor.* xiv. 15, 16.

How else shall I know whether the Priest prays or curses.

Οἱ Ἕλληνες ἑλληνιστὶ, οἱ δὲ Ῥωμαῖοι ῥωμαϊστὶ, καὶ ὅπως ἕκαστος μετὰ τὴν ἑαυτῆς διάλεκτον ἔυχεται τῷ Θεῷ. Orig.

3. With Decency, Order, and Reverence, 1 *Cor.* xiv. 40. *Heb.* xii. 28.

2. In hearing the Word of GOD read and explained to you, 1 *Thess.* ii. 13.

3. In receiving the Sacrament of the Lord's Supper, 1 *Cor.* xi. 25, 26.

2. In your Submission and Obedience to the King, *Rom.* xiii. 1. 1 *Pet.* ii. 13, 14. contrary to the Popish Opinions and Practices of opposing and deposing Kings, if they think them Heretical.

3. In your Love and Affection to one another, *Matt.* v. 44.

Thus *Stephen* was, *Acts* vii. 60.

And our blessed Lord, *John* xiii. 1. *Luke* xxiii. 34.

4. In your Justice and Equity towards all, 1 *Thess.* iv. 6. 2 *Pet.* iii. 17, 18.

II. Unmoveable, ἀμεταχίνητοι, *Eph.* iv. 14.

So as not to be moved from the Profession, Principles, or Practice, of our Religion.

1. Not by Threats or Menaces, *Acts* iv. 17, 18, 19, 21.

No Threats like to GOD's.

2. Not

2. Not by specious Promises and Allurements, 2 *Tim.* iv. 10. *Mark* xiv. 10, 11. *Gen.* iii. 5, 6. *Matt.* iv. 8, 9.
3. Not by any Troubles or Afflictions here below, *Hab.* iii. 18. *Job* i. 20, 21. *Job* xiii. 15. *Matt.* v. 10, 11. *Chap.* vii. 26, 27.

Why be immoveable?

1. Otherwise we shall lose the Comfort and Benefit of all that we have done, *Ezek.* xviii. 24.
2. We shall lose our Reward in another World, *Matt.* x. 22. *Rev.* ii. 10.
3. Our latter End will be worse than the first, 2 *Pet.* ii. 20, 21, 22.

MEANS.

1. Get a well settled Judgment in the Principles of Religion, *Dan.* xi. 32.
2. Beg of GOD to assist and strengthen you, *Acts* iv. 29.
3. Believe and trust in GOD and our blessed Saviour for his assistance, *Luke* xxii. 31, 32. *Phil.* iv. 11. *Rom.* viii. 35, 36, 37.

PROV.

PROV. xxi. 31.

The horse is prepared against the day of battel: but safety is of the Lord.
וליהוה התשוע.

WE may make preparations for the fighting of our Enemies, but the issue is only from GOD.

I. What Enemies may we fight?
1. Spiritual.
   1. The Devil.
   2. The World.
   3. The Flesh.
2. Temporal.
   1. Private.
   2. Publick.

II. It is lawful to wage War, and to make Preparations, and use Means.
1. GOD himself commanded his People to go out to War, *Numb.* xxxi. 2, 3. *Sam.* xxiii. 2. 1 *Kings* ii. 14.
2. The People of GOD in all Ages have done it, *Gen.* xiv. 14. *David.*
3. It appears from *John*'s Answer to the Soldiers, *Luke* iii. xiv. and our Saviour to the Centurion, *Luke* vii. 9. and *Cornelius*, *Acts* x. 1.
4. It is lawful to defend the Magistrate's Person and Authority.
5. The Fathers held it. *Aug.* speaking of *Joshua*'s laying ambush against *Ai*, *hinc admonemur non*

injustè fieri ab his qui justum bellum gerunt.

Τὰς ἐν πολέμοις φόνες οἱ πάλερες ἐν τοῖς φόνοις ἐκ ἐλογίσανλο. *Basil.*

III. But the Issue is still from GOD.
1. GOD made all things.
2. Preserves all things.
3. Governs and orders all things, so that nothing can act without him.
4. And therefore all Victory and Safety is still from GOD.

USE.
1. Trust in GOD only.
   1. When you have no Means, 2 *Chron.* xx. 12. *Psal.* lvi. 3.
      1. In his Wisdom.
      2. —— Power.
      3. —— Mercy.
      4. —— Faithfulness to his Promises.
   2. When we have all Means, *Psal.* cxxvii. 1.
2. Be thankful to GOD for all Mercies.
   1. Acknowledge him in them.
   2. Live like those who are obliged by GOD's Mercies to serve him.

1 Cor. xv. 58.

Always abounding in the Work of the Lord.

I. WHAT is it to abound in the Works of the Lord?

1. Negatively, Not as if we could do more than is required, or works of Supererrogation, which the Papists boast of, saying, that some Men do and suffer more than is required of them, which they say is thrown into the common Stock or Treasury of the Church, out of which others receive it, which is the ground of their Indulgences.

Indulgentia Ecclesiastica est relaxatio pœnæ temporalis per applicationem superabundantium Christi & sanctorum satisfactionum facta. Greg. de Valentin.

This is against

1. Scripture, *Luke* xvii. 10. *Mat.* xx. 9, 10. and xxv. 9. Do I pray without ceasing? in every thing give thanks? it is no more than I am commanded.
2. Reason
   1. None can do more good Works than what is commanded, for what is not commanded, is not good, *Isa.* i. 12.
   2. All such Works would be superfluous, for neither themselves nor others are benefited by them, *Gal.* vi. 5. 1 *Cor.* iii. 8. 2 *Cor.* v. 10.

3. No Man can do as much as he is commanded, much less more, *Eccles.* vii. 20. 1 *John* i. 8.

Μονῶ γὰρ ἀναμάρτητο ὁ λόγο τὸ μὲν γὰρ ἐξαμαρτάνειν πᾶσιν ἔμφυτον καὶ κοινόν. *Clem. Alex.*

3. Against the Doctrine of the universal Church.

Ὅς γε δὴ περὶ τῶν ἰδίων ἁμαρτημάτων οἵο τε δὴ ἐξίλασμα δῶναι τῷ Θεῷ, πῶς ἂν ἰχύσει τὸτο ὑπὲρ ἑτέρω ποιῆσαι, *Basil.*

Acceperunt justi non dederunt coronas & de fortitudine fidelium nata sunt exempla patientiæ, non dona justitiæ. Lev.

2. Positively, This Phrase of abounding implies,

1. That we use our utmost care and diligence to do the Works of the Lord, 2 *Pet.* i. 10. *Eccles.* ix. 10. *Tit.* ii. 14.

2. That we abound in respect of our selves, growing in Grace, and doing every day more and more good, 2 *Pet.* iii. 18. *Heb.* v. 12. *Col.* i. 10.

3. Abound in respect of others, excelling others in good Works, *Mat.* v. 16. *Phil.* ii. 15.

H. What Works of the Lord?

1. Works of Piety towards GOD; loving fearing, trusting on him, honouring him with all we have, *Prov.* iii. 9. those things we should abound and increase in every Day more and more, *Col.* i. 10. 2 *Pet.* iii. 18.

2. Works of Equity towards Men.

1. Forgiving the injuries we receive from them, *Mat.* xviii. 21, 22. *Mat.* v. 44.

2. Relieving their Necessities, 1 *Tim.* vi. 17, 18.

3. Deal-

3. Dealing justly in all things with them, *Levit.* xix. 35, 36. 1 *Thes.* iv. 6.

III. How always abound? At all times, in time of health, and time of sickness, in times of prosperity, and in times of trouble and adversity, *Acts* xxiv 16.

IV. Why abound in the Works of the Lord?

1. We are commanded, *Heb.* vi. 1. 2 *Pet.* i. 5, 6, 7, 8. 1 *Thess.* iv. 1.
2. The more we abound in good Works, the more comfort we shall have from them, 2 *Cor.* i. 12.
3. We can never abound too much, nor indeed enough, *Luke* xvii. 10.
4. They are the Works of the Lord; and therefore,
   1. The most honourable, 1 *Sam.* ii. 30.
   2. The most pleasant, *Prov.* iii. 17. *Psal.* cxix. 14. *Psal.* i. 2. *Psal.* lxxxiv. 10.
   3. The most profitable Works, *Psal.* lxxxiv. 11. 1 *Tim.* vi. 18, 19. *Mat.* vi 19, 20.
5. *Your labour will not be in vain in the Lord.*

1 Cor. xv. 58.

Forasmuch as ye know that your labour is not in vain in the Lord.

I. WHAT are we to understand by labour?

1. Whatsoever care and pains you are at, to do good and serve GOD stedfastly, it doth require great care and study, *Luke* xiii. 24. *Psal.* cxxxii. 4, 5. *Psal.* i. 2. 1 *Cor.* ix. 24, 25. 1 *Thess.* i. 3.
2. Whatsoever costs or charges ye are at, *Phil.* iii. 8. *Mark* x. 29, 30. *Mat.* xix. 21.
3. Whatsoever trouble or affliction we undergo for Christ's sake, *Heb.* xi. 24, 25. 2 *Cor.* vi. 4, 5. *Heb.* xi. 36, 37. 1 *Pet.* iii. 14. *Acts* xiv. 22.

II. In what sense will our labour not be in vain?

1. Neg. Not as if we could merit any thing at GOD's hand by what we do or suffer for him. For *Tua peccata sunt merita Dei sunt.* Aug.
   1. We can do no good Works but what we are beholden to GOD for, *Jam.* i. 17.

Merita omnia dona Dei, sunt & ita homo magis propter ipsa Deo debitor est quam Deus homini, Bernard.

2. What

2. Whatsoever we can do or suffer is no more than what we are bound to do for him that gives us all things, *Luke* xvii. 10.

3. Our Works bear no proportion to our Reward, *Rom.* viii. 18.

Quibus laboribus quibus injuriis possumus nostra levare peccata? Ambros.

Quis nostrum sine divina potest subsistere miseratione? Quid possumus dignum præmiis facere cœlestibus? Id.

Quid sunt merita nostra ad tantam gloriam? Bern.

2. Positively. Their labour shall not be lost, or to no purpose, but GOD of his infinite Mercy in Christ will abundantly recompence them both in this life and that to come, 1 *Tim.* iv. 8. *Heb.* x. 35.

2 Pet. i. 5.

And besides this giving all diligence, add to your faith virtue.

Here the Apostle gives us a Chain of all Christian Graces: Wherein we may observe in general,

I. Faith leads the Van, as 1 *Cor.* xiii. 12. For,
  1. It is only by Faith that we have, or exercise any Grace.
    1. All Grace comes by Christ, *John* i. 17. and xv. 5.
    2. We receive it from him only by Faith, *Acts* xxvi. 18. 1 *John* v. 5.
  2. It is only by Faith that our other Graces or good Works are acceptable unto God, *Heb.* xi. 5, 6. 1 *Pet.* ii. 5.
    Hence we are to endeavour after Faith in the first place, *Eph.* vi. 16.

II. Where true Faith leads the Van, all other Graces follow.
  For Faith works by Love, *Gal.* v. 6.
  And Love is the fulfilling the Law, *Rom.* xiii. 10.
  He that believes is born of God, 1 *John* v. 1.
  He that is so born doth not sin, 1 *John* iii. 9.
  Faith without Works is dead and ineffectual, *Jam.* ii. 14. and xxii. 26.
  Therefore a true and lively Faith always brings forth good Works,

  Ἡ δὲ πίστις ἕδρασμα ἀγάπης, ἀνδρεύεται τὴν ἐυπιΐαν. *Clem. Alex.*

Fides

Fides quæ est justitiæ fundamentum quam nulla bona opera procedunt, & ex quâ omnia procedunt, ipsa nos à peccatis purgat, mentes nostras illuminat. Prosper.

Καθ' ἑαυτὴν πᾶσα πλήρης ὄζιν ἀγαθῶν ἔργων, *Chrys.*

III. We must not content our selves with one or more Graces, but must endeavour to get and exercise all manner of Grace and Goodness, 1 *Pet.* i. 15. *Tit.* ii. 11, 12. *Eph.* vi. 11. *Jam.* ii. 10.

IV. We must give all diligence to be thus truly good and pious, just and righteous, and to get and exercise all true Grace and Virtue.

1. What is it to give all diligence?

It implies.

1. That we prefer true Grace and Piety in our Judgments before all things else, *Psal.* cxxxvii. 6.
   1. Because it is really more excellent, than all other things, *Prov.* xii. 26. *Psal.* xvii. 3. *Prov.* iii. 13, 14, 15.
   2. Because it is the only needful thing in the World, *Luke* x. 39, 42. *Heb.* xii. 14.
2. That we desire it in our Hearts before all things else, *Psal.* xix 9, 10. *Psal.* lxxiii. 25. *Phil.* iii. 8.
3. That we take more Care and Pains, and use all Diligence about it, more than about any thing else, *Mat.* vi. 33. *Acts* xxiv. 16. 2 *Pet.* i. 10. *Phil.* iii. 14.

2. Why should we use so much Diligence about this?

1. Because it is so hard and difficult thing to attain it, *Mat.* xix. 23, 24, *Mat.* vii. 13, 14. *John* vi. 27.

1. By

1. By reason of Original Corruption.
2. —— Of our being accustomed to Sin, *Jer.* xiii. 23.

2. If we use all the Care and Diligence we can about it, we are sure to attain it, otherwise not, 1 *Cor.* xv. 58.
3. If we do attain it by all our Diligence, it will be abundantly recompenced. And indeed it is the only thing that is worth our Care and Study, 2 *Tim.* iv. 7, 8.

3. Wherein must this our Diligence be principally employed? What Means and Methods must we use, that we may at length attain it by our Diligence?
1. Resolve stedfastly by the Blessing of GOD, to set about it in good earnest.
2. Give your selves constantly to publick and private Prayer, *Jam.* i. 5. *Luke* xi. 13.
3. And to reading and hearing the Word of GOD, *Rom.* x. 17. and Meditation.
4. To the Sacrament.
5. In all these trust only on Christ, *Acts* v. 31.

2 Pet. i. 5.

Add to your faith.

WHat is Faith?
Faith in Scripture is taken

I. For Fidelity or Faithfulness.
1. In God, *Rom.* iii. 3. 1 *John* i. 9.
2. In Man, *Mat.* xxiii. 23. 1 *Pet.* v. 12.

II. For a Persuasion of the Lawfulness of an Action, *Rom.* xiv. 22, 23.

III. For the Object which we believe, the whole Doctrine of Faith, *Acts* vi. 7. *Gal.* i. 23. and iii. 2. 1 *Tim.* iv. 1.

IV. It is most usually taken for the Act of Believing, and so it is an Assent unto some Truth upon the Testimony of one that doth assert it.
1. It is an Assent; and so not only in the Intellect apprehending, but in the Will receiving and embracing it. *Credere est in Assensu cogitare*, Aug.
2. Unto Truth. Otherwise it is not Faith, but Folly and Delusion, 2 *Thes.* ii. 10, 12.
3. As attested by another; and so it is distinguished,
1. From Sense; whereby we assent because we see or feel it.
2. From Knowledge; whereby we assent because we know it to be so, either. 1. From

1. From the Evidence of the thing it self; as that two and two make four, the whole greater than a part.
2. From Ratiocination, gathering it from the necessary Connexion of it with some known Truth. This is not Faith but Science. *Scire est per causas scire*, Arist. which if it be not certain is called Opinion.

There are two sorts upon which our Faith may be grounded.

1. Humane. Because Men attest it. Upon this Faith all civil Commerce is grounded. By this we believe Histories and other things which we never saw, *Joh.* iv. 39.
2. Divine. Which is certain and infallible, 1 *John* v. 9. *Rom.* iii. 4. For,
   1. God is of infinite Knowledge, and therefore cannot be deceived, *Psal.* cxlvii. 5. 1 *Sam.* ii. 3. אל דעות יהוה *Heb.* iv. 13.
   2. Of infinite Goodness and Truth, that he cannot deceive us, *Deut.* xxxii. 4. *Tit.* i. 2. He cannot deny himself, 2. *Tim.* ii. 13. nor lie, *Heb.* vi. 17, 18. Being Truth it self. Hence we have all the Reason in the World to believe what he saith upon that very Account because he saith it, otherwise we give Truth the Lie, 1 *John* v. 10.

How hath GOD revealed and attested any Truth, so as to make it an Object of divine Faith?

1. GOD sometime revealed his Will immediately by himself, or an Angel representing

presenting himself as to *Noah*, *Gen.* vi. 12, 14. *Heb.* xi. 7. to *Abraham*, *Gen.* xvii. 1, 2. *Heb.* xi. 8.

2. Sometime by *Moses* and the Prophets, by whom he revealed his Will, and confirmed it by Miracles, 2 *Pet.* i. 20, 21.
3. By his own Son, *Heb.* i. 1.
4. By his Apostles immediately inspired by the Holy Ghost, *Joh.* xvi. 13. and xiv. 26. Hence what they spake was GOD's Word, 1 *Thes.* ii. 13.
5. Now by the Writings of his Prophets and Apostles, 2 *Tim.* iii. 16. *John* xx. 31. Hence we are said to be built upon the Foundation of the Apostles and Prophets, *Eph.* ii. 20.

Prophetæ & Apostoli super quos omnium Ecclesiarum fundamenta locantur, Hieron.

Hence therefore the whole Word of GOD is the Object of true Faith; which is therefore defined by the Apostle. The ὑπόστασις, the Substance of all the Promises that GOD hath made, and the ἔλεγχος, Evidence of all the Truths he hath revealed, *Heb.* xi. 1.

1. The Substance of things hoped for.
   1. Though we have but few good things, yet we hope for many.
   2. Our Hope is grounded upon the Promise of GOD.
   3. Faith is the Substance of the things we hope for from the Promises of GOD, so as to give us Possession of them, being as fully persuaded that we shall have them, as if we had them already, *Heb.* xiii. 5, 6. *Rom.* viii. 38. 2 *Cor.* v. 1. 2 *Tim.* iv. 7, 8.

2. It

2. It is the Evidence of things not seen, 2 *Cor.* iv. 18. Whether they be,
   1. Past, as the Flood, the Destruction of *Sodom*, deliverance from *Ægypt*, &c. Christ's Passion, Resurrection, Ascension.
   2. Present, as all the Mysteries of our Religion, the Trinity, Christ's Divine Nature, Intercession, God's Omnipresence, Omnipotence, *&c.*
   3. Future. As,
      The Resurrection.
      Judgment.
      Hell.
      Heaven, *Matt.* xxv. 46. *Eph.* vi. 16.

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2 Pet. i. 5.

Add to your faith virtue.

WHAT are we to understand by Virtue?

I. Virtue signifies,
1. Probity or Goodness of Manners in general, the whole Duty of Man, the Art of doing good and living well.

Ars ipsa bene rectèq; vivendi virtus a veteribus definita est. Aug.

So it is taken, *Phil.* iv. 8.

So some understand it here for Virtue in general, the particulars being afternamed.

In this sense the Word implies,
1. That to our Faith we must add good Works, do well as well as believe well.

They

They are good Works, *James* ii. 14, 18.

1. That are commanded, *Isaiah* i. 12, 13. *Matt.* xv. 4, 9.
2. That we do becauſe commanded, 1 *Sam.* xv. 22.
3. That we do to the glory of GOD, *Mat.* vi. 1. 1 *Cor.* x. 31.

2. That we content not our ſelves with ſome few good Works now and then, *Mark* vi. 20. *Acts* xxvi. 28, 29.
3. But that we do all manner of good Works that we are commanded, *Pſal.* cxix. 6. *Col.* i. 10. *Luke* i. 6.
   1. There is the ſame reaſon for all, that there is for one.
   2. He that doth not do all, doth none, *James* ii. 10.
   3. The want of one will ruin you as well as the want of all, *Ezek.* xviii. 30.

II. By Virtue is commonly underſtood the habit of doing good.

1. Wherein doth it conſiſt? Whereby,
   1. We are enclined to it, 1 *Theſſ.* iv. 9.
   2. Conſtant in it, *Eph.* iv. 14, 15.
   3. Take pleaſure in the doing of it, *Prov.* xxi. 15. *Pſal.* xix. 9, 10.
2. Why ſhould we have this habit of Virtue?
   1. The Word ſhould be engrafted in us, *James* i. 21.
   2. We ſhould put on the new Man, *Col.* iii. 10. 2 *Cor.* v. 17.
   3. Be transform'd into the Image of Chriſt, *Rom.* xii. 2. and riſe with him, *Rom.* vi. 5, 6.
   4. Without the habit the act will ſoon ceaſe, *Col.* i. 21, 22, 23.

5. Nothing is good or acceptable unto GOD, but what proceeds from a good Heart, and so from the habit of Grace and Virtue. *Luke* viii. 15. *Mat.* vii. 18.

3. What must we do to get this habit of doing good?

1. Keep up within your selves a deep and constant sense of your own infirmity, and inability to do good, 2 *Cor.* iii. 5. 1 *Cor.* ii. 18.

2. Beg of GOD his assistance of you, *Jam.* i. 5.

3. Believe and trust on Christ for GOD's answering your Prayers, and for such supplies of Grace from him as may habituate you to goodness, *John* i. 16. *Phil.* iv. 12, 13.

4. Exercise your selves constantly in doing good. 1 *Tim.* iv. 7. *Acts* xxiv. 16.

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2 PET. i. 5.

Add to you faith virtue.

III. VIrtue is taken for Fortitude and Valour, for Courage and Resolution in the ways of GOD, and good Works, Ἀνδρίζεσθε, κραταιοῦσθε, 1 *Cor.* xvi. 13.

1. Wherein doth Virtue in this sense especially consist?

1. In undertaking and performing whatsoever is required of us, how difficult or hazardous soever it be, *Heb.* xi. 8. *Jer.* i. 7, 8, 17. *Acts* iv. 10, 13. and ix. 29. *Phil.* i. 14, 20.

1. Not-

1. Notwithstanding any difficulties that may hinder us in performing our Duty, 1 *Cor.* xvi. 9.
2. Notwithstanding the Uncertainty of Success in what we undertake, *Dan.* i. 12, 13, 18. *Dan.* iii. 16, 17, 18.

2. In undergoing whatsoever is laid upon us, *Heb.* xi. 35, 36, 37. 2 *Tim.* ii. 1, 2, 4.
3. In doing and suffering this for GOD and Goodness sake, 1 *Pet.* iii. 14. and iv. 14, 16.

2. How may we attain to such Virtue and Courage?
1. Be sensible of your own Weakness and Infirmity, *Rom.* v. 6. 2 *Cor.* iii. 5.
2. Consider that it is GOD that commands any Duty from you, or lays any affliction upon you; he requireth Virtue and Valour from you, 1 *Chr.* xxviii. 9, 10.
3. Trust on GOD for his assistance of you, *Eph.* vi. 10. *Phil.* iv. 13. *Psal.* lxxiii. 26.
4. Stedfastly believe that GOD will be present with you, and assist you in whatsoever he lays upon you, or requireth from you, *Deut.* xx. 3, 4. 2 *Kings* vi. 15, 16, 17. *Psal.* xxvii. 1.
5. Consider and firmly believe that Christ hath already gotten the Victory for us, and that nothing is now required of us, but that believing and adhering to him we may be Victors too, *John* xvi. 33. *Rom.* viii. 17.
6. Look still to the Recompence of Reward, and the Glory that attends true Virtue, and spiritual Courage and Resolution, *Heb.* xii. 2. 1 *Cor.* xv. 58.

2 Pet. i. 5.

And to virtue, knowledge.

I. WHAT is here meant by Knowledge? A right understanding of the things that belong to our eternal Salvation. Here is,

1. The general Nature of it; it is a right understanding. That is,
   1. Clear and distinct, *Rom.* i. 21. *Jer.* iv. 22. 1 *Cor.* xiv. 20.
   2. Practical and Experimental, *Heb.* v. 14. *Psal.* xxxiv. 8. 1 *Pet.* ii. 3.
   3. Sound and Orthodox, contrary to that ψευδώνυμος γνῶσις, 1 *Tim.* vi. 20. μόρφωσις τῆς γνώσεως, *Rom.* ii. 20. Such as the *Jews*, and *Gnosticks*, and Hereticks pretend to, *Jude* iii. 2 *Pet.* ii. 1.
2. The Object, things necessary to our Salvation, *Luke* xix. 41, 42.
   1. Negatively.
      1. Not such things as GOD hath hid from us, *Deut.* xxix. 29. *Acts* i. 6, 7.
      2. Not such things as only concern others, 1 *Thess.* iv. 11.
      3. Not things impertinent and unnecessary, 2 *Tim.* ii. 23. *Tit.* iii. 9.
      4. Not such things as are above our Capacities, as the Trinity, Incarnation, *&c.* of which it is sufficient that we know them to be revealed, and so believe them.
   2. Positively. We should know such things as are necessary to make us holy and happy, 1 *Tim.* vi. 3, 4.

1. GOD

1. GOD whom we ought to serve 1 *Chron.* xxviii. 9.
   1. His Essence, *Exod.* iii. 14.
   2. His Properties, *Exod.* xxxiv. 6.
   3. His Works.
      1. Creation.
      2. Providence.
2. Christ, by whom alone we can serve him, *John* xvii. 3. 1 *Cor.* ii. 2.
3. The Scriptures, *Matt.* xxii. 29.
4. Our Duty contained in them, the whole Moral-Law.

The Sacrament of the Lord's Supper.

II. How may we attain true Knowledge? In order thereunto,

1. Be sensible of your own ignorance, and by consequence careful not to conceit your selves to be wise, and knowing People, *Prov.* xxvi. 12. 1 *Cor.* iii. 18.
2. Avoid carnal Pleasures and sensual Delights, *Eph.* iv. 18.
3. Devote your selves to Holiness and a Pious Life, *Psal.* cxix. 99, 100. *John* xiv. 21. *Psal.* xxv. 14.
4. Be lowly and humble in your own Eyes, not only in respect of Knowledge, but also of Grace and Virtue, *Rom.* xii. 3. otherwise you will not be qualified for it, 1 *Pet.* v. 5.

Being by these means qualifyed for true Christian Knowledge, use the means appointed.

1. Pray for it, *James* i. 5. *Psal.* cxix. 18. 1 *Kings* iii. 9, 12.
2. Read and hear the Word of GOD, 2 *Tim.* iii. 16, 17.

To which may be added, Catechising and Meditation.

3. Practice what you know, and that is the way to know more, *John* xiii. 17.

III. Why should you labour after so much Knowledge?

1. Without Knowledge ye are like brute Beasts, *Psal.* xxxii. 9. yea worse, *Isa.* i. 2, 3.
2. Ignorance is the cause of Error and Heresie, *Matt.* xxii. 29.
3. It is the cause of Sin too, 1 *Cor.* ii. 8. *Psalm* cxix. 33, 34.
4. And of Destruction, *Hos.* iv, 6.
5. Without Knowledge you can do no good Work, *Rom.* x. 2, 3.
6. Nor ever get to Heav'n, *Luke* xi. 52.

Hence see the Necessity of Catechising.

Teach your Children at home, and send them hither.

2 PET. i. 6.

And to knowledge temperance.

I. WHat is Temperance?

1. GOD hath made several Objects pleasing to Man's Senses.
2. The Affections of the Soul are apt to follow the Senses of the Body.
3. Hence sensual Pleasures are apt to draw us into Vice.
4. It is our great Duty and Interest to moderate our Affections to sensual Pleasures.
5. Herein consisteth the true Nature of Temperance, not in destroying the Affections.

More particularly it consisteth,

1. In keeping our Affections subject to Reason and Religion, and so denying them what is unlawful, *Tit.* ii. 12.
2. In abstaining especially from such Lusts, as by our Calling, Condition or Constitution, we are most subject to, 1 *Pet.* iv. 2, 3, 4.
3. In abstaining from the inward Desires, as well as the outward Acts of Intemperance, *Col.* iii. 5. *Rom.* viii. 13. *Mat.* v. 28.
4. In not being too much lift up with the Increase, nor cast down with the Loss of sensual Pleasures, 1 *Cor.* vii. 29, 30, 31. 2 *Cor.* vi. 10.

II. How may we attain this Vertue?

1. Consider that all Intemperance leaves a Sting, a Curse behind it, *Prov.* xxiii. 29, 30. *Isa.* v. 11.
2. Consider that it makes a Man unfit for his particular, much more for his general Calling, *Hos.* iv. 11. *Luke* xxi. 34. and so is an Inlet to all manner of Villany and Wickedness.

   To Adultery, Fornication, Theft, Murder, Perjury, and what not?
3. Hence look not at sensual Pleasures as they come, but as they go, *Rom.* vi. 21.
4. Refuse and suppress the first Motions to Intemperance, *James* i. 14, 15. And keep not Company with those who are addicted to it, 1 *Cor.* v. 11.
5. Consider often the great Work you have to do, and how necessary Temperance is, in order to the effecting of it, 1 *Cor.* ix. 24, 25, 27.
6. Employ your Affections upon their proper Objects, and you will soon despise all Brutish Pleasures.

2 PET. i. 6.

And to temperance patience.

I. WHAT is Patience?

1. GOD orders the World, and disposeth of every thing in it, *Matt.* x. 29, 30.
2. As he gives Comforts, so it is he too that gives Troubles, *Isa.* xlv. 7. *Job.* i. 2. and ii. 10.
3. As we are to moderate our Affections to the Pleasures, so we are to moderate them to Troubles too. The first is Temperance, and the other Patience.

So as

1. Not to faint under any Trouble, *Heb.* xii. 5. *Prov.* xxiv. 10. *Heb.* x. 35, 36.
2. Not to murmur or repine against GOD, 1 *Cor.* x. 10. *Rom.* ix. 20.
3. Nor retain any Malice or revengeful Thoughts against his Instruments, 1 *Pet.* ii. 20. and iii. 9. *Matt.* v. 44.
4. But to be always ready to bear any Trouble, *Acts* xxi. 13.
5. That we rejoyce and be thankful for whatsoever we here meet with, *Heb.* x. 34. *Acts* v. 41. *Matt.* v. 11, 12. *Job* i. 22. *James* v. 11.

II. What Reason have we to be patient under all our Trouble?

Because,

1. They are no more than what GOD may justly lay upon us, we having justly deserved

served them by our Sins, *Lam.* iii. 39. *Job.* vii. 20. *Mic.* vii. 9.

2. They are much less than we deserve, *Ezr.* ix. 13. *Lam.* iii. 22.
3. As our sufferings themselves are but small in Comparison of what we have deserved, so they are but of short Continuance, *Heb.* x. 36, 37.
4. God is patient towards us, and therefore we must needs have all the Reason in the World to be so to him, 2 *Pet.* iii. 9. *Rom.* xv. 5.
5. Impatience makes our Troubles worse; Patience makes them better, yea, turns them into Blessings, *Jam.* i. 4. By this we possess our Souls, *Luke* xxi. 19.
6. All Troubles come from GOD, and that should make us patient above all things, as it did *Eli*, 1 *Sam.* iii. 17, 18. *David*, 2 *Sam.* xvi. 10. *Psal.* xxxix. 9. *Hezekiah*, *Isa.* xxxix. 7, 8. *Job*, *Job* i. 22. Our Lord.

   This cannot surely but make us patient, as considering,

   1. His infinite Wisdom in contriving,
   2. His Mercy in moderating, 1 *Cor.* x. 13.
   3. His end in inflicting any Trouble upon us, *Heb.* xii. 10. 2 *Cor.* iv. 17.
7. Our Blessed Saviour himself hath set us an exact Pattern of true Patience, *Isa.* liii. 7. 1 *Pet.* ii. 20, 21, 22, 23. *Heb.* xii. 1, 2, 3.

2 PET. i. 6.

And to patience godliness.

I. WHAT is Godliness?

1. GOD was always infinitely glorious in himself, from all Eternity, *Exod.* iii. 4. *Psal.* xc. 2.
2. His Glory was known to none but himself till the Creation.
3. At the Creation he made and designed all things for the Manifestation of his own Glory, *Prov.* xvi. 4. *Rev.* iv. 11.
4. None on Earth but Man can do it, *Psal.* xix. 1.
5. Man in a particular manner was design'd to shew forth GOD's Glory, and to testify his Acknowledgments of it upon Earth, *Gen.* i. 26.
6. These Expressions of our Acknowledgment of GOD's Glory, are properly that which is called the Worship of GOD.
7. This Worship of GOD in Scripture is called Godliness, Εὐσέβεια frequently, and Θεοσέβεια, 1 *Tim.* ii. 10.

This Worship of GOD is to be performed by the whole Man, 1 *Cor.* vi. 20. 1 *Thess.* v. 23.

1. The Body, *Rom.* xii. 1.
   1. By frequenting the Places of his publick Worship, where he is present in a peculiar manner, *Matt.* xviii. 20.
      Hence our Saviour describes a good Man by his going to the Temple, *Luke* xviii. 10.

2. By

2. By carrying our selves there with an holy Fear and Reverence, *Gen.* xxviii. 16, 17.
3. By using all such decent Gestures as may testify our Acknowledgment of his Presence with us, and Soveraignty over us.
   1. The Words used for Worship all signify the Gestures of our Body, as ברו כסע and השתחוה *Psal.* xcv. 6. so vii. 50.
   2. We are forbidden to bow to any but GOD, תשתחוה לא להם *Exod.* xx. 5. so ἐαν πεσὼν προσκυνήσης μοι. *Matt.* iv. 9, 10.
   3. Our Saviour used it, *John* xvii. 1. *Matt.* xxvi. 39. confer *Luke* xxiii. 46. *cum John* xix. 30.
   4. So did the Apostles, *Eph.* iii. 14. *Acts* ix. 40. and xxi. 5. St. *Stephen*, *Acts* vii. 60. *Rev.* xxii. 8, 9.
   5. Yea the Saints and Angels in Heaven, *Rev.* vii. 11, 12. and xi. 16, 17.

2. The Soul, *John* ix. 24.
   1. By Believing his Word, *Rom.* iv. 20. Hereby we acknowledge his Truth, 1 *John* v. 20.
   2. By Loving his Person, *Deut.* vi. 5. *Mat.* xxii. 37. Hereby we acknowledge his Goodness, *Psal.* cxix. 68. *Mat.* xix. 17.
   3. By desiring his Favour, *Psal.* lxxiii. 25. *Psal.* xlii. 1, 2. Hereby we acknowledge his Excellency above all things.
   4. Submitting to his Will, *Luke* xxii. 42. Hereby we acknowledge, *Mat.* vi. 10.

1. His

1. His Wisdom.
2. His Power.
3. His Goodness.

5. Fearing his Threatnings, *Amos* iii. 8. *Jer.* v. 22. Hereby we acknowledge his Justice and Power.
6. Trusting on his Promises, *Heb.* xiii. 6. 2 *Cor.* i. 9, 10. Hereby we acknowledge his Faithfulness.
7. Rejoice in his Presence, *Psal.* iv. 6, 7. *Psal.* lxxxiv. 10. By this you will acknowledge his All-sufficiency. *Hab.* iii. 17, 18.
8. Obey his Laws, 1 *Sam.* xv. 22. All his Laws, *Psal.* cxix. 6.

II. How may we attain true Godliness?

1. It is only by Christ we can be godly, *Acts* v. 31. and iii. 26. 1 *Cor.* i. 30.
2. And only by Faith in him, *Acts* xxvi. 18. and xv. 9. 1 *John* v. 5.

Hence Faith in Christ is to be acted in all means, as

1. Hearing the Word, *John* xvii. 17. *Heb.* iv. 2.
2. Prayer, *Psal.* li. 10. *Jer.* xxxi. 18.
3. Fasting, *Luke* ii. 37. *Joel* ii. 12. 1 *Cor.* ix. 27.
4. Meditation, *Psal.* i. 2. and cxix. 59.
5. The Sacrament, the Sum of all the rest, 1 *Cor.* xi. 24.

III. Why labour after it?

1. All other Enjoyments avail nothing without it, *Rom.* vi. 21.
2. Nor your seeming Virtues, 2 *Tim.* iii. 5.
3. Nor your Duties, *Luke* xiii. 26, 27.

4. No

2. By carrying our selves there with an holy Fear and Reverence, *Gen.* xxviii. 16, 17.
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2. Nor your seeming Virtues, 2 *Tim.* iii. 5.
3. Nor your Duties, *Luke* xiii. 26, 27.

4. No

4. No getting to Heaven without it, *Heb.* xii. 14. *Matt.* v. 20.
5. This is the Image of GOD, *Eph.* iv. 24.
6. Is profitable for all things, 1 *Tim.* iv. 7, 8.
7. It will bring you to Heaven, *Mat.* xxv. 46.

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2 Pet. i. 7.

And to godliness brotherly kindness, and to brotherly kindness Charity.

I. Brotherly Kindness consists in loving others as our selves.
   1. Forgiving the Injuries we receive from them.
   2. Sympathizing with them.
   3. Reproving them for Sin.
   4. Being helpful and assistant to them.

II. In loving them as Christ loved us.
   1. Sincerely.
   2. Effectually.
   3. Humbly, thinking nothing below you.
   4. Impartially, all Men.
   5. Constantly.

II. Charity described, 1 *Cor.* xiii. 4, 5, 6, 7.
It is that Grace whereby,
   1. We neither think, nor speak, nor do any Evil to others.
      1. Not think Evil, have no uncharitable Thoughts of them, 1 *Cor.* xiii. 5.
         1. None but have some good in them, 1 *Pet.* ii. 17.

2. Every

2. Every one knows more evil by himself, than by any other, *Rom.* xii. 10. *Phil.* ii. 3.
2. Nor speak evil of them, *Tit.* iii. 2. *Jude* viii. 9, 10. *Jam.* iv. 11.
3. Nor do any evil against them, no not though we have received evil from them, *Rom.* xii. 17, 20, 21. 1 *Thes.* v. 15. 1 *Pet.* iii. 9. 1 *Cor.* xiii. 7.

2. We pray for all Men, 1 *Cor.* xiii. 5. 1 *Tim.* ii. 1. yea for our very Enemies. For,
1. We have a particular command for that, *Mat.* v. 44.
2. Unless we pray for them we cannot be said to have forgiven them, and so are not capable as yet of pardon our selves, *Mat.* vi. 12, 14, 15.
3. By this means we shall put out of our Minds all desire of Revenge, and so commit our cause wholly to GOD, *Rom.* xii. 19, 20.
4. In this we shall follow the steps of our blessed Saviour, who was Charity it self, *Luke* xxiii. 34.

III. By true Charity we do good to all, *Gal.* vi. 10. 1 *Cor.* xiii. 4. χρηστεύεται 1 *Tim.* vi. 17, 18.
1. Why do good with what we have?
1. GOD is the Supreme Proprietor of the World, and our Landlord, we his Tenants; and to testifie that we ought to pay him a quit-Rent, Homage, or Tribute, by giving of what we have to Pious and Charitable uses.

Hence when they brought their Offerings, they are to acknowledge GOD's Dominion over and Mercy to them, *Deut.* xxvi. 1, 10. 12. so *David*, 1 *Chron.* xxix. 11, 12, 14.

2. This

2. This will make us mindful of our dependance upon GOD and obligations to him, *Deut.* vi. 10, 11, 12. *Prov.* xxx. 8, 9. *Matt.* vi. 19, 20, 21.
3. This is the Means whereby GOD hath provided for the Poor, so that you rob them, unless you give them, *Mal.* iii. 8.

2. How should this Grace be exercised?
1. In Obedience to GOD, and for his sake, *Mark* ix. 41. 1 *Cor.* xiii. 1, 2.
2. It must be universal, *Gal.* vi. 10.
3. Willingly and chearfully performed, 2 *Cor.* ix. 7. *Rom.* xii. 8. *Acts* xx. 35.
4. Proportionably to every Man's Estate, 1 *Cor.* xvi. 2. 2 *Cor.* ix. 6. *Luke* xxi. 1, 2, 3.
5. To a good End, not to be seen of Men, *Matt.* vi. 1.
Nor thinking to merit Heaven by it, *Luke* xvii. 10.
But only for the Glory of GOD, *Matt.* v. 16.

MOTIVES.
1. This is the best way to employ your Estates, χρήματα.
2. To preserve and secure them, *Prov.* xix. 17. *Matt.* vi. 19, 20.
3. To encrease them, *Matt.* xix. 29.
4. All your Religion without this is nothing worth, *James* i. 27.
5. Sentence will be past upon you hereafter according to your Charity here, *Matt.* xxv. 34, 41.

THE

THE ARTICLES OF THE CHRISTIAN FAITH.

Q. WHat do ye mean by those Articles?

A. The Sum and Substance of the Christian Doctrine.

Q. Where have you that Doctrine summed up?

A. In the Creeds.

Q. How many Creeds doth our Church receive?

A. Three: The *Apostles*, *Nicene*, and *Athanasian*.

Q. Which do we here mean?

A. The Apostles; so called either as gathered out of their Writings, or made by them, 2 *Tim.* i. 13. *Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.* 1 Cor. xv. 3, 4. *For I delivered unto you first of all, that which I also received, how that Christ died for our Sins, according to the Scriptures: And that he was buried, and that he rose again the third day according to the Scriptures.* Jude 3. *Beloved, when I gave all diligence to write unto you of the common Salvation; it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints.*

Q. Why do ye rehearse that Creed?

A. Because That contains the Substance of all other, and is universally received by all Christians.

Q. Is it necessary for all to learn the Creed?

A. Yes. Otherwise, unless they know that, they cannot believe as they promised, when they

were Baptized; and unless we believe, we cannot be saved. *Mark* xvi. 16. *He that believeth, and is Baptized, shall be saved; but he that believeth not, shall be damned.*

Q. Why do we so often rehearse these Articles?

A. Because by that means we make publick Profession of our Christian Faith. *Rom.* x. 9, 10. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.* That is the Reason why we say it so often in our Prayers.

Q. Why is the Creed put first before the Commandments and Lord's Prayer?

A. Because we must first believe, before we can obey or pray to God. *Heb.* xi. 6. *But without faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

I Believe

Q. Why are these Words placed first of all?

A. Because they run through the whole Twelve, to every Article I give my Assent, *Credo*; whence the whole is called the Creed.

Q. Why, *I believe*, in the Singular Number?

A. Because every one must believe for himself, *John* ix. 38. *And he said, Lord, I Believe. And he worshipped him.* John xi. 27. *She saith unto him, Yea, Lord: I Believe that thou art the Christ the Son of God which should come into the World.* Gal. ii. 20. *I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

me. Hab. ii. 4. *Behold, his Soul which is lifted up, is not upright in him: But the just shall live by his Faith.*

Q. What is it to *believe* in this place?

A. To be fully perswaded that every thing here is true. *Rom.* viii. 38. *For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.* Heb. xi. 1. *Now Faith is the substance of things hoped for, the evidence of things not seen.*

Q. What ground have you to be thus perswaded?

A. Because every thing in the Creed is attested by God, who cannot lye. *Tit.* i. 2. *In hope of eternal life, which God, that cannot lie, promised, before the World began.*

Q. Where hath God attested it?

A. In his Holy Word, 2 *Tim.* iii. 16. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

In God

Q. What doth this Article import?

A. That God is. *Heb.* xi. 6. *But without Faith it is impossible to please him: For he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Q. Why do ye believe there is a God?

A. All things shew it. *Rom.* i. 20. *For the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead; so that they are without excuse.* And so attest it: *Acts* xiv. 16, 17. *Who in Times past suffered all Nations to walk in their own way. Nevertheless he left not*

himself without witness, in that he did good, and gave us rain from Heaven and fruitful Seasons, filling our hearts with food and gladness. Psal. xix. 1. *The Heavens declare the Glory of God; and the Firmament sheweth his handy work.* Every Man's Conscience also attests it: *Rom.* ii. 14, 15. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves, which shew the work of the Law written in their hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing, or else excusing one another.* Psal. xiv. 1. *The fool hath said in his heart, there is no God: they are corrupt, they have done abominable works, there is none that doth good.*

Q. What else doth this Article import?

A. That there is but one God.

Q. How do you prove that?

A. *Deut.* vi. 4. *Hear, O* Israel, *the Lord our God is one Lord.* Isa. xliv. 6. *Thus saith the Lord the King of* Israel, *and his Redeemer the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God.* Isa. xlv. 5, 6. *I am the Lord, and there is none else, there is no God besides me; I girded thee, though thou hast not known me: That they may know from the rising of the Sun, and from the West, that there is none besides me, I am the Lord, and there is none else.* 1 Cor. viii. 6, 7. *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit, there is not in every Man that knowledge: For some with Conscience of the Idol unto this hour, eat it as a thing offered unto an Idol; and their Conscience being weak, is defiled.*

Q. What is the great Duty you owe to this one God?

A. To

A. To love him above all things: *Deut.* vi. 5. *And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.* And to worship and serve him only: *Mat.* iv. 10. *Then saith Jesus unto him, Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is God?

A. *Exod.* iii. 14. *And God said unto Moses, I am that I am: and he said, thou shalt say unto the Children of Israel, I am hath sent me unto you.* A Spirit: *John* iv. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

Q. What is that?

A. A Substance without Matter or Body. *Luke* xxiv. 39. *Behold my hands and my feet, that it is I my self: handle me, and see, for a Spirit hath not Flesh and Bones, as ye see me have.* And so not like to Man: *Rom.* i. 23. *And they changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things.*

Q. Why then is God said to have a Head and Hands, *&c.*

A. To represent him the better to our Capacities.

Q. Is he therefore invisible?

A. Yes. 1 *John* iv. 12. *No Man hath seen God at any time; if we love one another God dwelleth in us, and his Love is perfected in us.* Job ix. 11. *Lo he goeth by me, and I see him not.*

Q. In what Sense then shall we see God?

A. 1 *John* iii. 2. *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.* 1 Cor. xiii. 12. *For now we see through a Glass darkly; but*

then face to face: Now I know in part; but then shall I know even as also I am known: With the Eyes of our Minds, not of our Bodies; but Christ with our bodily Eyes: *Job* xix. 26. *And though after my skin, Worms destroy this Body, yet in my flesh shall I see God.*

Q. What follows from God's being a Spirit?

A. That we should worship him in Spirit and in Truth, *John* iv. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

Q. Where is God?

A. Every where, *Psal.* cxxxix. 7, 8. *Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there: If I make my Bed in Hell, behold, thou art there.* Jer. xxiii. 23, 24. *Am I a God at hand, saith the Lord, and not a God afar off. Can any hide himself in secret places that I shall not see him? saith the Lord: Do not I fill heaven and earth? saith the Lord.*

Q. How then is he said to be in Heaven, and near us? *Isa.* lv. 6. *Seek ye the Lord while he may be found, call ye upon him while he is near.*

A. Because he manifesteth himself to us, Exod. xx. 24. *An Altar of Earth thou shalt make unto me, and shalt sacrifice thereon thy Burnt-Offerings, and thy Peace-Offerings, thy Sheep and thine Oxen: In all Places where I record my Name, I will come unto thee, and I will bless thee.* Matt. xviii. 20. *For where two or three are gathered together in my Name, there am I in the midst of them.*

Q. Doth he then know all things?

A. Most perfectly, *Psal.* cxlvii. 5. *Great is our Lord, and of great power; his understanding is infinite.*

Q. How

Q. How doth that appear?

A. *Psal.* CXXXIX. 2, 3, 4. *Thou knowest my down-sitting, and my up-rising, thou understandest my thoughts afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my Tongue, but lo, O Lord, thou knowest it altogether.* Heb. iv. 13. *Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do.*

Q. Can it be proved from Reason?

A. Yes, because he made and preserves all things, Gen. i. 31. *And God saw every thing that he had made, and behold it was very good; and the evening and the morning were the sixth day.* Psal. CXXXIX. 15, 16. *My substance was not hid from thee, when I was made in secret; and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being unperfect, and in thy Book all my Members were written, which in continuance were fashioned, when as yet there was none of them.*

Q. What use must we make of this?

A. To be sincere and pious in all things, 1 *Chron.* XXVIII. 9. *And thou, Solomon my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the Thoughts: If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

In God the Father

Q. Why God the Father?

A. Because the word, God, hath respect to all three Persons.

Q. How do you prove there are three Persons, God?

A. *Matth.* xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* 2 Cor. xiii. 14. *The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all. Amen.*

Q. Are they three Gods?

A. No, but one, 1 *John* v. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.* John x. 30. *I and my Father are one.*

Q. Why do we use the word, *Person*, to distinguish them?

A. Because the Holy Ghost useth it, *Heb.* i. 3. *Who being the brightness of his Glory, and the express image of his Person, and upholding all things by the word of his Power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.*

Q. Why do we put the Father First?

A. Because he is first in Order, *Matth.* xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Joh. vii. 29. *But I know him, for I am from him, and he hath sent me.*

Q. Why is he called the Father?

A. He is Christ's Father, *Eph.* i. 3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:* And in him *Ours*, Joh. xx. 17. *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God.*

Almighty,

Almighty,

Q. Why is God said to be Almighty?

A. Because he can do what he will, *Psal.* cxv. 3. *But our God is in the Heavens, he hath done whatsoever he pleased.* Psal. cxxxv. 6. *Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas and all deep places.* Matth. xix. 26. *But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible.*

Q. How doth God do what he will?

A. Only by willing it should be done, *Matth* viii. 3. *And Jesus put forth his hand and touched him, saying, I will, be thou clean; and immediately his leprosie was cleansed.* Mar. vii. 34, 35. *And looking up to Heaven he sighed, and saith unto him Ephphatha, that is, be opened; and straitway his ears were opened, and the string of his tongue was loosed, and he spake plain.* Gen. i. 3. *And God said, let there be light; and there was light.*

Q. Can none then resist his Will?

A. No, *Rom.* ix. 19. *Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?* Tit. i. 2 *In hope of eternal life, which God that cannot lie promised before the World began.* Heb. vi. 18. *That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.*

Q. What follows from God's being Almighty.

A. 1. That we should submit to his will, *Mar.* xiv. 36. *And he said, Abba, Father, all things are possible unto thee, take away this cup from me; nevertheless, not what I will, but what thou wilt.*

2. Fear

2. Fear him, *Matth.* x. 28. *And fear not them which kill the Body, but are not able to kill the Soul: but rather fear him, which is able to destroy both Soul and Body in Hell.*

3. And trust on him, *Psal.* xxxvii. 3, 4, 5. *Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed. Delight thy self also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord: trust also in him, and he shall bring it to pass.*

Maker of Heaven and Earth.

Q. What is meant by Heaven and Earth?

A. The whole World with all things in it, *Acts* xvii. 24. *God that made the World, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.*

Q. What did he make all things of?

A. Of nothing, *Gen.* i. 1. *In the beginning God created the heaven and the earth.*

Q. How did he make them?

A. By his word, *Gen.* i. 3. *And God said, let there be light, and there was light.* Heb. xi. 3. *Through Faith we understand that the Worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*

Q. How long was he making it?

A. Six Days; that we may better discern his Wisdom and Power in it, Light and Plants were before the Sun.

Q. Why did God make all things?

A. For his own Glory, *Prov.* xvi. 4. *The Lord hath made all things for himself: yea even the wicked for the day of evil.* Rom. ix. 20. *Nay but, O Man, who art thou that replieſt against God? shall the thing formed say to him that formed it, why hast thou made me thus?* *Q.* What

Q. What follows from hence?

A. 1. That God is the Lord of Hosts, *Gen.* ii. 1. *Thus the heavens and the earth were finished, and all the Host of them.* Acts xvii. 24. *God that made the World, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.*

2. That we ought to admire and praise him, *Psal.* cxlviii. 5, 6. *Let them praise the name of the Lord: For he commanded and they were created. He hath also established them for ever and ever: He hath made a Decree which shall not pass.* Apoc. iv. 11. *Thou art worthy, O Lord, to receive Glory and Honour and Power: for thou hast created all things, and for thy Pleasure they are and were created.*

2. Obey and serve him, 1 *Cor.* vi. 10. *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.* Psal. xcv. 6. *O come, let us worship and bow down: Let us kneel before the Lord our Maker.*

Q. Doth God still uphold the World?

A. Yes, *Heb.* i. 3. *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our Sins, sat down on the right hand of the Majesty on high.* Acts xvii. 28. *For in him we live, and move, and have our being; as certain also of your own Poets have said, for we are also his Off-spring.* Rom. xi. 36. *For of him, and through him, and to him are all things; to whom be glory for ever. Amen.*

Q. Doth he also order all things?

A. Yes, *Eph.* i. 11. *In whom also we have obtained an Inheritance, being predestinated according to the purpose of him who worketh all things after the Councel of his own Will.* John v. 17. *But Jesus answered them, my Father worketh hitherto, and I work.*

Q. Can

Q. Can nothing happen without his Providence?

A. No, *Mat.* x. 29, 30. *Are not two Sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very Hairs of your Head are all numbred.* Prov. xvi. 33. *The lot is cast into the lap; but the whole disposing thereof is of the Lord.* Exod. xxi. 13. *And if a Man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee.* Deut. xix. 4, 5. *And this is the case of the slayer which shall flee thither that he may live; Whoso killeth his Neighbour ignorantly, whom he hated not in time past, as when a Man goeth into the Wood with his Neighbour, to hew wood, and his hand fetcheth a stroke with the Ax to cut down the Tree, and the Head slippeth from the Helve, and lighteth upon his Neighbour that he die; he shall flee unto one of those Cities, and live.*

Q. What use is to be made of this?

A. 1. To thank God for all things we have, 1 *Thes.* v. 18. *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

2. To submit to his Will, 1 *Sam.* iii. 18. *And Samuel told him every whit, and hid nothing from him. And he said, it is the Lord: let him do what seemeth him good.* Job i. 21. *And Job said, Naked came I out of my Mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; Blessed be the name of the Lord.*

3. To love and please him, *Rom.* viii. 28. *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

And in Jesus

Q. Who is he that is here called *Jesus?*

A. Our Saviour.

Q. When

Q. When was this Name given him?

A. At his Circumcision, *Luke* i. 31. *And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus.* Luke ii. 21. *And when eight days were accomplished for the Circumcising of the child, his name was called Jesus, which was so named of the Angel before he was conceived in the womb.*

Q. Why is he called *Jesus?*

A. Because he is our Saviour, *Matth.* i. 21. *And she shall bring forth a Son, and thou shalt call his Name Jesus, For he shall save his People from their Sins.*

Q. Is he our only Saviour?

A. Yes, *Acts* iv. 12. *Neither is there Salvation in any other, for there is none other Name under Heaven given among Men, whereby we must be saved.* 1 Tim. ii. 5. *For there is one God, and one Mediator between God and Men, the Man Christ Jesus.*

Q. Is he able to save us all?

A. Yes, *Heb.* vii. 25. *Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.* John v. 17. *But Jesus answered them, my Father worketh hitherto, and I work.*

Q. Why is he alone able to do it?

A. Because he only is both God and Man, *Mat.* i. 23. *Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted, is God with us.*

Q. What Use is to be made of this?

A. 1. Hence we are to trust in him only for Salvation and all things necessary to it, *Acts* v. 31. *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins.*

2. We

2. We should love and honour him, *Mat.* x. 37. *He that loveth Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than me, is not worthy of me.* 1 Cor. xvi. 22. *If any Man love not the Lord Jesus Christ, let him be anathema, maranatha.*

Christ

Q. Why is Jesus called Christ?

A. Because he was anointed *Messiah*, *Dan.* ix. 25, 26. *Know therefore and understand, that from the going forth of the Commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven Weeks; and threescore and two Weeks the Street shall be built again, and the Wall, even in troublous times; and after threescore and two Weeks shall Messiah be cut off, but not for himself,* John i. 41. *He first findeth his own Brother Simon, and saith unto him We have found the Messias, which is, being interpreted, the Christ.*

Q. What was he anointed with?

A. The Holy Spirit, *Acts* x. 38. *God anointed Jesus of Nazareth with the Holy Ghost, and with Power; who went about doing good, and healing all that were oppressed of the Devil: for God was with him.*

Q. Why?

A. To be a Prophet, Priest, and King; all which, none but he ever was.

Q. Why was he anointed a Prophet?

A. To make known God's Will to us, *Isai.* lxi. 1. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound.* Luc. iv. 18. *The Spirit*

Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. Acts iii. 22. *For Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.* Deut. viii. 15. *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; unto him ye shall hearken.*

Q. Why a Priest?

A. To make Atonement and Intercession for us, Heb. vii. 24, 25. *But this man, because he continueth ever, hath an unchangeable Priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

Q. Why a King? *Psalm* ii. 26. *The Kings of the earth set themselves, and the Rulers take councel together against the Lord and against his anointed.* Ver. 6. *Yet have I set my King upon my holy hill of Zion?*

A. To rule, govern and reward us, Acts v. 31. *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give Repentance to Israel, and forgiveness of Sins.* Matt. xxviii. 18, 20. *And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the World. Amen.*

His

His only Son

Q. Whose Son is he?

A. God's, 1 *John* v. 5. *Who is he that overcometh the World, but he that believeth that Jesus is the Son of God.*

Q. Why his only Son?

A. Because the only begotten, *John* iii. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* John v. 26. *For as the Father hath life in himself, so hath he given to the Son to have life in himself.*

Q. If begotten of God he is God too, how doth that appear?

A. *John* i. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* Rom. ix. 5. *Whose are the Father's, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen.* Isai. ix. 6. *For unto us a Child is born, unto us a Son is given, and the government shall be upon his Shoulder: and his name shall be called, Wonderful, Councellor, the mighty God, the everlasting Father, the Prince of Peace.*

Q. Is he then equal to the Father?

A. Yes. *Phil.* ii 6. *Who being in the form of God thought it not robbery to be equal with God.* John x. 30. *I and my Father are one.*

Q. Must we then honour and worship the Son as we do the Father?

A. Yes. *John* v. 23. *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father, which hath sent him.* Heb. i. 6. *And again, when he bringeth in the first begotten into the world, he saith, and let all the Angels of God worship him.*

Q. What

Q. What follows from hence?

A. 1. That we should admire God's love to us, 1 *John* iv. 9, 10. *In this was manifested the love of God towards us, because that God sent his only begotten Son into the World, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins.*

2. And trust on him for Salvation, *Luke* i. 46, 47. *And Mary said, my Soul doth magnifie the Lord; and my Spirit hath rejoiced in God my Saviour.*

Our Lord

Q. Is Christ ever called the Lord?

A. Yes, *Jehovah*, Isa. xl. 3. *The voice of him that crieth in the Wilderness, prepare ye the way of the Lord, make strait in the desert a Highway for our God.* Matth. iii. 3. *For this is he that was spoken of by the Prophet Esaias, saying, the voice of one crying in the Wilderness, prepare ye the way of the Lord, make his paths strait.* Jer. xxiii. 6. *In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.*

Q. Why the Lord in that sense?

A. Because he gives Being to all things, *John* i. 13. *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Q. Is he not Lord also as Man?

A. Yes, *Rom.* xiv. 9. *For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.* Eph. i. 20, 21. *Which he wrought in Christ, when he raised him from the dead, and set him at his*

own right hand in the heavenly places: Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Acts x. 36. *The word which God sent unto the Children of Israel, preaching peace by Jesus Christ, he is Lord of all.*

Q. Why our Lord?

A. Not only by Creation, but Redemption, *John* xx. 28. *But Thomas answered and said, my Lord and my God,* 1 Cor. vii. 22, 23. *For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called being free, is Christ's Servant. Ye are bought with a price, be not ye the Servants of men.* John xiii. 13. *Ye call me Master and Lord: and ye say well; for so I am.*

Q. What follows from hence?

A. 1. That we worship him, *Phil.* ii. 9, 10, 11. *Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. And that every Tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.* Heb. i. 6. *And again, when he bringeth the first begotten into the World, he saith, and let all the Angels of God worship him.*

2. Serve him, *Rom.* xvi. 18. *For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the Hearts of the simple.* 1 Cor. vi. 20. *For ye are bought with a price: therefore glorifie God in your body, and in your Spirit, which are God's,* Luke vi. 46. *And why call ye me Lord,*

Lord, Lord, and do not the things which I say?

3. Pray and trust on him, *Rom.* x. 12, 13. *For there is no difference between the Jew and the Greek: For the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved.*

Who was conceived by the Holy Ghost, Born of the Virgin *Mary*.

Q. How do ye prove he was so conceived?

A. *Luke* i. 25. *And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.* Matth. i. 20. *But while he thought on these things, behold the Angel of the Lord appeared unto him in a Dream, saying, Joseph thou Son of David, fear not to take unto thee Mary thy Wife: for that which is conceiv'd in her is of the Holy Ghost.*

Q. Why was that necessary?

A. That he might be without Sin, *Heb.* vii. 26. *For such an High Priest became us, who is holy, harmless, undefiled, seperate from Sinners, and made higher than the Heavens.*

Q. How do ye prove that his Mother was a Virgin?

A. *Isa.* vii. 14. *Therefore the Lord himself shall give you a sign, behold a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel.* Luke i. 34. *Then said Mary unto the Angel, how shall this be, seeing that I know not a Man.* Matth. i. 18, 25. *Now the birth of Jesus Christ was on this wise: whenas his mother Mary was espoused to Jo-*

seph, before they came together, she was found with child of the Holy Ghost. Verse 25. *And knew her not till she had brought forth her first born Son: and he called his Name Jesus.*

Q. Was he then truly Man?

A. Yes, 1 *Tim.* ii. 5. *For there is one God, and one Mediator between God and men, the man Christ Jesus.* John i. 14. *And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

Q. Was he one Person as God, and another as Man.

A. No. One as both. *Acts* xx. 28. *Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made you Overseers to feed the Church of God, which he hath purchased with his own blood.*

Q. Why so?

A. If he was not Man, he could not have died at all. If he was not God his Death would have done us no good.

Suffered under *Pontius Pilate,*

Q. How do ye prove that Christ was to suffer?

A. *Luke* xxiv. 25, 26. *Then he said unto them, O Fool, and slow of heart, to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his Glory?* Gen. iii. 15. *And I will put Enmity between thee and the Woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.*

Q. What did he suffer?

A. Hun-

A. Hunger and Thirst, *Mat.* iv. 2. *And when he had fasted forty days and forty nights, he was afterwards an hungred.* Sorrow and Agonies, *Mat.* xxvi. 38. *Then saith he unto them, my soul is exceeding sorrowful even unto death, tarry ye here and watch with me.* His Agony, *Luke* xxii. 44. *And being in an Agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.* Mark xv. 17, 18, 19. *And they cloathed him with purple, and platted a Crown of Thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.*

Q. Why did he suffer?

A. For our Sins, *Isa.* liii. 5. *But he was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our Peace was upon him, and with his stripes we are healed,* 1 Pet. iii. 18. *For Christ also hath once suffered for sins, the just for the unjust (that he might bring us to God) being put to death in the flesh, but quickned by the Spirit.* 1 John ii. 2. *And he is the propitiation for our Sins: and not for ours only, but also for the sins of the whole world.* 2 Cor. v. 21. *For he hath made him to be sin for us, who knew no sin; that we might be made the Righteousness of God in him.*

Q. What Benefit was that to us?

A. Our Sins are thereby pardoned, *Eph.* i. 7. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.*

Q. How so?

A. Because he suffered in our Nature united to his Person, *Acts* xx. 28. *Take heed therefore unto your selves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the*

Church of God, which he hath purchased with his own blood. 1 Tim. ii. 6. *Who gave himself a Ransom for all to be testified in due time.*

Under *Pontius Pilate,*

Q. Who was he?

A. Governor of *Judea*, Luke iii. 1. *Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being Governor of Judea, and Herod being Tetrarch of Galilee, and his Brother Philip Tetrarch of Iturea, and of the Region of Trachonitis, and Lysanias the Tetrarch of Abiline.*

Q. How came he to suffer under him?

A. The Jews delivered him to him, *Matth.* xxvii. 1, 2. *When the morning was come, all the chief priests and elders of the people took councel against Jesus to put him to death; and when they had bound him, they led him away, and delivered him to Pontius Pilate the Governor.* John xviii. 30, 31. *They answered and said unto him, If he were not a malefactor we would not have delivered him up unto thee. Then said Pilate unto them, take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.*

Q. What did he do to him?

A. He acknowledged him innocent, and yet condemned him to die, *Matth.* xxvii. 24, 26. *When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.*

Q. Why

Q. Why is his Name put into the Creed?

A. That we may know the Time when Christ suffered, *Gal.* iv. 4. *But when the fulness of the time was come, God sent forth his Son made of a Woman, made under the Law.*

Q. Why did he suffer under him that was a *Roman?*

A. That the Scriptures might be fulfilled, *Ps.* xxii. 16. *For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet.* Zach. xii. 10. *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born.* Numb. xxi. 9. *And Moses made a serpent of brass and put it upon a pole, and it came to pass, that if a Serpent had bitten any man, when he beheld the Serpent of Brass, he lived.* John iii. 14. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up.*

Was crucified, Dead,

Q. How do ye prove he was crucified?

A. *Luke* xxiii. 33. *And when they were come to the place which is called Calvary, there they crucified him and the malefactors; one on the right hand, and the other on the left.*

Q. What was that?

A. They fasten'd his Body to a Cross, with Nails drove through his Hands and Feet, *Psal.* xxii. 16. *For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my*

Hands and my Feet. Matth. xxvii. 35. *And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my Garments among them, and upon my Vesture did they cast lots.* Zech. xii. 10. *And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of Grace and of Supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.* John xix. 34. *And one of the Soldiers with a spear pierced his side, and forthwith came there out blood and water.*

Q. Why so?

A. That he might redeem us from the Curse of the Law, *Deut.* xxi. 23. *His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God) that thy land be not defiled which the Lord thy God giveth thee for an Inheritance.* Gal. iii. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us: For it is written, cursed is every one that hangeth on a Tree.*

Q. How long did he hang?

A. Three Hours, *Luke* xxii. 44. *And it was about the sixth hour, and there was darkness over all the earth, until the ninth hour.* Mark xv. 19. *And when the Centurion which stood over against him, saw that he so cried out, and gave up the Ghost, he said, Truly this man was the Son of Ghost.* During which time he prayed, *Luke* xxiii. 24. *Then said Jesus, Father, forgive them, for they know not what thy do; and they parted his raiment and cast Lots.* Converted the Thief, *Verse* 43. *And Jesus said unto him, verily I say unto thee, to day shalt thou*

thou be with me in Paradise. Said to his Mother, John xix. 26. *When Jesus therefore saw his mother and the Disciple standing by, whom he loved, he saith unto his Mother, Woman behold thy son.*

Q. How do ye prove he dyed?

A. *Luke* xxiii. 46. *And when Jesus had cryed with a loud voice, he said, Father into thy hands I commend my spirit, and having said thus he gave up the Ghost.* John xx. 30. *When Jesus therefore had received the Vinegar, he said it is finished: and he bowed his head and gave up the Ghost.* Matth. xxvii. 50. *Jesus, when he had cried again with a loud voice, yielded up the Ghost.* Mark xv. 37. *And Jesus cried with a loud voice, and gave up the Ghost.*

Q. Why did he die?

A. For us, *Rom.* v. 8. *But, God commendeth his love towards us, in that while we were yet Sinners Christ died for us.* 1 Cor. xv. 3. *For I delivered unto you first of all, that which I also received, how that Christ died for our Sins, according to the Scriptures.* Isai. liii. 6. *All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.*

Q. What Benefit is that to us?

A. We are thereby reconciled to God, *Rom.* v. 10. *For if when we were Enemies we were reconciled to God by the Death of his Son: much more being reconciled, we shall be saved by his Life.* Mat. xx. 28. *Even as the son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.* 1 John ii. 2. *And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.* 1 Tim. ii. 6. *Who gave*

gave himself a ransom for all, to be testified in due time.

And buried: He descended into Hell,

Q. How do ye prove that it is necessary to believe that Christ was buried?

A. 1 *Cor.* xv. 3, 4. *For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures.*

Q. Why buried?

A. That we may be sure he was really dead.

Q. Who buried him?

A. *Joseph* of *Arimathea* and *Nicodemus*, John xix. 38, 39, 40, 41, 42. *And after this Joseph of Arimathea, (being a Disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus; and Pilate gave him leave: He came therefore and took the Body of Jesus. And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen cloaths, with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews preparation day, for the sepulchre was nigh at hand.* Isa. liii. 49. *And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.*

Q. How

Q. How do you prove he descended into Hell?

A. Psal. xvi. 10. *For thou wilt not leave my Soul in Hell; neither wilt thou suffer thine holy one to see corruption.* Acts ii. 25. *For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved.* Acts xiii. 35. *Wherefore he saith also in another Psalm, thou shalt not suffer thine holy one to see corruption.*

Q. Did he suffer any pain there?

A. No, *Heb.* ix. 28. *So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin unto Salvation.*

Q. Did he go to deliver the Souls there?

A. No. The bad are never delivered, the good were never there, *Luke* xvi. 22. 23. *And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom: The rich man also died and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.* Enoch. Elijah. 1 *Pet.* iii. 18, 19. *For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickned by the Spirit, by which also he went and preached unto the Spirits in Prison.*

Q. Why then? *Legem mortuorum servare.* Irenæus.

A. We are not certain from Scripture of any other end; *Christus inferos adiit ne nos adiremus.* Tertull.

The

The third Day he rose again from the Dead.

Q. In what sense did he rise again?

A. He became alive again of himself, *Matth.* xxviii. 5, 6, 7. *And the Angel answered and said unto the woman, Fear not ye: For I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said: come, see the place where the Lord lay. And go quickly and tell his Disciples that he is risen from the dead; and behold he goeth before you into Galilee, there shall ye see him, lo I have told you.* Luke xxiv. 5. *And as they were afraid, and bowed down their faces to the earth, they said unto them, why seek ye the living among the dead.* John x. 17, 18. *Therefore doth my Father love me, because I lay down my life, that I might take it again: No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; this commandment have I received from my Father.*

Q. How do ye prove that it was the same Person?

A. *John* xx. 27, 28. *Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing; And Thomas answered, and said unto him, My Lord and my God.*

Q. How that he rose again the third Day?

A. Luke xxiv. 7. *The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again,* 1 Cor. xv. 4. *And that he was buried, and that he rose again the third day, according to the Scriptures.*

Q. How

Q. How could that be, seeing he lay but one whole day.

A. Because he lay the parts of two days, *Friday* and *Sunday*.

Q. What day of the Week did he rise again?

A. The first Day, *Matt.* xxviii. 1. *In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to see the Sepulchre.* Mark xvi. 2. *And very early in the morning, the first day of the week, they came unto the Sepulchre at the rising of the Sun.* Thence called the Lord's Day; Revel. i. 10. *I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.*

Q. Why did he rise again?

A. For our Justification, *Rom.* iv. 25. *Who was delivered for our offences, and was raised again for our justification.* Acts iii. 26. *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquity.*

He ascended into Heaven.

Q. What is that?

A. His Soul and Body were taken up into Heaven, *John* vi. 62. *What and if ye shall see the Son of Man ascend up where he was before.* John iii. 13. *And no man hath ascended up to Heaven but he that came down from Heaven, even the Son of Man which is in Heaven.*

Q. How doth that appear?

A. *Luke* xxiv. 50, 51. *And he led them out as far as to Bethany: and he lift up his hand, and blessed them. And it came to pass, while he blessed them, he*

he was parted from them, and carried up into heaven Acts i. 9. *And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.*

Q. How do ye prove that he went up as high as Heaven?

A. Acts i. 10, 11. *And while they looked stedfastly toward Heaven, as he went up, behold two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.*

Q. How long was it after his Resurrection before he ascended?

A. Forty days, *Acts* i. 3. *To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.*

Q. Why did he ascend into Heaven?

A. That he might give us his Holy Spirit from thence, and apply the merits of his Death to us, *Psal.* lxviii. 18. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea for the Rebellious also, that the Lord God might dwell among men.* Eph. iv. 7, 8. *But unto every one of us is given Grace according to the measure of the gift of Christ; wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.* John xvi. 7. *Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart I will send him unto you.* John xiv. 1, 2. *Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have*

have told you: I go to prepare a place for you. Heb. ix. 24. *For Christ is not entred into the holy places made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us.*

And sitteth on the Right Hand of God the Father Almighty.

Q. How do ye prove that?

A. Mark xvi. 19. *So then after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God.* Psal. cx. 1. *The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.* Acts ii. 34. *For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, sit thou on my right hand.* Rom. viii. 34. *Who is he that condemneth, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who maketh also intercession for us.*

Q. What is meant by his sitting or being at the Right Hand of God?

A. His being advanced to the highest Honour and Power over all things, *Matth.* xxvi. 64. *Jesus saith unto him, thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven.* 1 Pet. iii. 22. *Who is gone into heaven, and is on the right hand of God, Angels and Authorities and Powers being made subject unto him.* Eph. i. 20, 21, 22. *Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and Power, and Might, and Dominion, and every*

every name that is named, not only in this World, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things, to the Church. Phil. ii. 9. *Wherefore God also hath highly exalted him, and given him a Name which is above every name.*

Q. What doth he there?

A. Make intercession for us, *Rom.* viii. 34. *Who is he that condemneth, it is Christ that died, yea rather risen again, who is even at the right hand of God, who also maketh intercession for us.* 1 John ii. 1. *My little Children, these things write I unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous.* Heb. vi. 25. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for us.* 1 Tim. ii. 5. *For there is one God, and one Mediator between God and men, the Man Christ Jesus.* John xiv. 13. *And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.*

Q. Why is the *Father Almighty* here added?

A. To shew that Christ can now do what he will for us, *Matth.* xxviii. 18. *And Jesus came, and spake unto them, saying, all power is given unto me in heaven and in earth.* John x. 29. *My Father which gave them me, is greater then all; and none is able to pluck them out of my Father's hand.* Acts v. 31. *Him hath God exalted with his right hand to be a Prince and a Saviour for to give Repentance to Israel, and forgiveness of sins.*

Q. What follows hence?

A. 1. That we trust on him, *Rom.* viii. 33, 38, 39. *Who shall lay any thing to the charge of God's elect? It is God that justifieth. For I am perswaded that*

that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2. And worship him, *John* v. 22, 23. *For the Father judgeth no man; but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.* Heb. i. 6. *And again, when he bringeth in the first begotten into the World, he saith, and let all the Angels of God worship him.*

From thence he shall come to judge the quick and the dead.

Q. From whence will he come?

A. From Heaven, *Acts* iii. 20, 21. *And he shall send Jesus Christ, which before was preached unto you: Who the heaven must receive, until the time of restitution of all things, which God hath spoken by the Mouth of all his holy Prophets since the World began.*

Q. How do ye prove that?

A. Acts i. 11. *Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.* Phil. iii. 20. *For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.*

Q. How will he come?

A. With the Holy Angels attending him? Matth. xxv. 31. *When the Son of Man shall come in his glory with all the holy Angels with him, then shall he sit upon the Throne of his glory.* 1 Thess. iv. 16. *For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first.* 2 Thess. i. 7. *And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty Angels.* Matth. xxvi. 64. *Jesus saith unto him, Thou hast said: Nevertheless, I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.*

Q. What shall they do?

A. Gather his Elect and all Mankind before him, *Matth.* xxiv. 31. *And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his elect from tho four winds, from one end of heaven to the other* Matth. xxv. 32. *And before him shall be gathered all Nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.*

Q. What will he then do?

A. Judge all, 2 *Cor.* v. 10. *For we must all appear before the Judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* Matth. xxv. 34, 41, 46. *Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation*

on of the World. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels. And these shall go away into everlasting punishment: but the righteous into life eternal. Acts x. 42. *And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the Judge of quick and dead.*

Q. Who are the quick and dead?

A. They who shall be then alive, and all that were before dead, 1 *Thess.* iv. 15, 16, 17. *For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.* 1 Cor. xv. 51. *Behold, I shew you a Mystery; we shall not all sleep, but we shall all be changed.*

I believe in the Holy Ghost.

Q. What do ye mean by the Holy Ghost?

A. The third Person in the Holy Trinity. *Matth.* xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* 2 Cor. xiii. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Commu-*

nion of the Holy Ghost, be with you all, Amen.

Q. Why called a Ghost?

A. That is a Spirit, *John* iv. 24. *God is a Spirit, and they that worship him, must worship him in spirit and in truth.*

Q. Why Holy?

A. Because the Fountain and Author of Holiness in us, 1 *Cor.* vi. 11. *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* Tit. iii. 5. *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.* John iii. 5, 6. *Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit.*

Q. How do ye prove him to be God?

A. Acts v. 3, 4. *But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Ghost, and to keep back part of the price of the land; whiles it remained, was it not thine own, and after it was sold, was it not in thine own power; why hast thou conceived this thing in thine heart, thou hast not lied unto men but unto God.* 1 Cor. iii. 16. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.* Matth. xii. 31. *Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.*

Q. From

Q. From whom doth he proceed?

A. 1. From the Father, *John* xv. 26. *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.*

2. And of the Son, *Gal.* iv. 6. *And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* John xvi. 14. *He shall glorify me: For he shall receive of mine, and shall shew it unto you.*

Q. What is said of him in the *Nicene* Creed?

A. I believe in the Holy Ghost, the Lord and Giver of Life, *&c.*

Q. How do ye prove he spake by the Prophets?

A. 2 *Pet.* i. 21. *For the Prophesy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* 2 Tim. iii. 16. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.* Always with us. John xiv. 16, 26. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* Rom. viii. 13, 14. *For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the Body, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God.*

The Holy Catholick Church.

Q. What is the Church.

A. The Congregation, or Company, or Body of a faithful People, *Acts* ii. 41, 42, 47. *Then they that gladly received his Word were baptized: and the same day were added unto them about three thousand Souls.* v. 42. *And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in Prayers.* v. 47. *Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.* According to the Promise, Mat. xvi. 18. *And I say also unto thee, that thou art Peter, and upon this rock will I build my Church: and the gates of Hell shall not prevail against it.*

Q. Is there only *one* Church?

A. One made up of many, *Eph.* iv. 4, 5, 6. *There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.*

Q. Who is the Head of this Body?

A. Christ only, *Eph.* i. 22, 23. *And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all.* Eph. ii. 20, 21. *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. In whom all the Building fitly framed together, groweth unto an holy temple in the Lord.* James ii. 25. *Likewise also,*

was

was not Rahab the harlot justified by works, when she had received the Messengers, and had sent them out another way.

Q. Why is the Church called Holy?

A. Not that every Member is holy, *Matth.* xiii. 24, 30, 47, 49. *Another Parable put he forth unto them, saying, The Kingdom of Heaven is likened unto a man which sowed good seed in his field. Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Again the Kingdom of Heaven is like unto a net that was cast into the sea, and gathered of every kind. So shall it be at the end of the world: the Angels shall come forth, and sever the wicked from among the just.*

But the *whole*, Eph. v. 25, 26, 27. *Husbands love your Wives even as Christ also loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word, That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.*

In its Institution, Design, Profession, Office and End. Many sincerely holy here, 1 *Pet.* ii. 9 *But ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.* Perfectly in Heaven, *Heb.* xii. 23. *To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.*

Q. Why Catholick or Universal?

A. Because dispersed all over the World. *Mat.* xxviii. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Mark xvi. 15. *And said unto them, Go ye into all the world, and preach the gospel to every creature.* Apoc. v. 9. *And they sung a new song, saying, Thou art worthy to take the book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation.*

Q. Why needful to believe this?

A. *Acts* ii. 47. *Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

The Communion of the Saints.

Q. What do ye mean by Saints.

A. All that are Baptized, or in the Church, are called to be Saints, *Rom.* i. 7. *To all that be in Rome, beloved of God, called to be Saints, grace to you, and peace from God our Father, and the Lord Jesus Christ.* 2 Tim. i. 9. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began.* 2 Tim. ii. 19. *Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity.* They only are real Saints who perform their Baptismal Vow, 2 *Cor.* vii. 1. *Having therefore these Promises (dearly beloved) let us*

us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 1 Pet. i. 5. *But as he which hath called you is holy, so be ye holy in all manner of conversation.*

Q. How are Saints made?

A. By the Spirit of Christ, 1 *Cor.* vi. 11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* Acts xxvi. 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of Sins, and Inheritance among them which are sanctified by faith that is in me.*

Q. Whom have the Saints Communion with?

A. With God the Father and Son, 1 *John* i. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.* And with one another as Saints, 1 *John* i. 7. *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

Q. What mean you here by the Communion of Saints?

A. That there is really in the World a Society or Fellowship or Body of real Saints, *Eph.* ii. 19. *Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the houshold of God.*

Q. How is this Body or Society made?

A. By the Spirit of God uniting them in Christ to one another, *Eph.* i. 22, 24. *And hath put all things under his feet, and gave him to be the*

the head over all things to the Church, which is his body, the fulaefs of him that filleth all in all. Eph. iv. 4, 5, 16. *There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptism. From whom the whole Body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in Love.* 1 Cor. xii. 12, 13, 20. *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. But now are they many members, yet but one body.*

Q. Why do we believe this?

A. That we may strive to be of this Body or Communion, *Col.* i. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.*

The Forgiveness of Sins.

Q. What is Sin?

A. Transgression of the Law, 1 *John* iii. 4. *Whosoever committeth sin, transgresseth also the Law; for sin is the transgression of the Law.*

Q. Who are guilty of it?

A. All Men, *Rom.* iii. 23. *For all have sinned and come short of the glory of God.* Eccles. vii. 20. *For there is not a just man upon earth, that doth good, and sinneth not.* 1 John i. 8. *If we say that we have*

have no sin, we deceive our selves, and the truth is not in us.

Q. What is the Forgiveness of Sins?

A. The freeing us from the Punishment due to us from them, 2 *Sam.* xii. 13. *And David said unto Nathan, I have sinned against the Lord; and Nathan said unto David, the Lord also hath put away thy Sin; thou shalt not die.*

Q. How are our Sins forgiven?

A. Only for Christ's sake, *Eph.* i. 7. *In whom we have redemption through his blood, the forgiveness of Sins, according to the riches of his Grace.* 1 John ii. 1, 2. *My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.* Acts xiii. 38. *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.*

Q. What must we do towards it?

A. 1. Repent, 1 *John* i. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,* Ezech. xviii. 30. *Therefore I will judge you, O House of Israel, every one according to his ways, saith the Lord God: Repent, and turn your selves from all your transgressions, so Iniquity shall not be your ruin.*

2. Believe the Gospel, *Acts* xvi. 31. *And they said, believe on the Lord Jesus Christ and thou shalt be saved, and thy house.* John iii. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Q. What

Q. What follows hence?

A. That we should labour to obtain forgiveness of Sins, *Psal.* xxxii. 1. *Blessed is he whose transgression is forgiven, whose sin is covered.*

The Resurrection of the Body.

Q. What is the meaning of that?

A. That the Bodies of all men that die shall rise again to Life.

Q. Was this believed in the Old Testament?

A. Yes, *Job* xix. 25, 26. *For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.* Dan. xii. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

Q. What Examples were then of it?

A. The Widow of *Zarephath*'s Child, 1 *Reg.* xvii. 21, 22. *And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the Child came into him again, and he revived.* The Shunamite's Son, 2 *Reg.* iv. 35. *Then he returned and walked in the house to and fro, and went up and stretched himself upon him: and the child neesed seven times, and the child opened his eyes.* Another, 2 *Reg.* xiii. 2. *And it came to pass as they were burying a man, that behold they spied a band of men, and they cast the man into the sepulchre of Elisha;*

Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet.

Q. What Proof in the new Testament?

A. 1 Cor. xv. 12, 20. *Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead. But now is Christ risen from the dead, and become the first fruits of them that slept.* Matth. xxii. 31, 32. *But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*

Q. Shall the same Bodies arise?

A. Yes, *John* xx. 27. *Then saith he to Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.* Rom. viii. 11. *But if the Spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.* Otherwise it is no Resurrection, *John* v. 28. *Marvel not at this: for the hour is coming, in the which all that are in the Graves shall hear his voice.*

Q. Whose Bodies shall arise?

A. All, 1 *Cor.* xv. 22. *For as in Adam all die, even so in Christ shall all be made alive.*

Q. Why shall all rise?

A. That they may be all judged, 2 *Cor.* v. 10. *For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether*

it

it be good or bad. Matth. xxv. 32. *And before him shall be gathered all Nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.*

Q. What use of this?

A. To make us prepare for it, *Acts* xxiv. 15, 16. *And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of just and unjust.* Ver. 16. *And herein do I exercise my self to have always a conscience void of offence toward God, and toward men.*

And the Life everlasting.

Q. What means that?

A. That all men when risen shall live everlastingly?

Q. Where?

A. In Hell or Heaven, *Dan.* xii. 2. *And many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* John v. 29. *And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*

Q. Who shall live in Hell?

A. The unjust and wicked, *Rev.* xxi. 8. *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

Q. Who

Q. Who will send them thither?

A. Christ, *Matth.* xxv. 41. *Then shall he say also unto them on the left hand, depart from ye cursed into everlasting fire, prepared for the Devil and his Angels.*

Q. What will they suffer?

A. The Wrath of God, 1 *Thess.* i. 10. *And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come.* 2 Thess. i. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* And the Terrors of a guilty Conscience, *Mark* ix. 44. *Where their worm dieth not, and the fire is not quenched.*

Q. Shall their Bodies too be tormented?

A. Yes, *Matth.* x. 28. *And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.*

Q. How long?

A. For ever, *Matth.* xxv. 46. *And these shall go away into everlasting punishment, but the righteous into life eternal.* Dan. xii. 2. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

Q. What must we do then?

A. Watch, *Mark* xiii. 37. *And what I say unto you, I say unto all, watch.*

Life everlasting.

Q. Who shall always live in Heaven?

A. The Righteous, *Matth.* xxv. 46. *And these shall go away into everlasting punishment; but the righteous*

righteous into life eternal. Math. v. 20. *For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.*

Q. Who will send them thither?

A. Christ, *Mat.* xxv. 34. *Then shall the king say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.*

Q. How will they live there?

A. In all Happiness of Soul and Body.

Q. How in Body?

A. Glorious, 1 *Cor.* xv. 42. *So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption,* &c. Phil. iii. 21. *Who shall change our vile bodies, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

Q. How in their Souls and whole Man?

A. *Mat.* xxii. 30. *For in the resurrection they neither marry, nor are given in marraige; but are as the Angels of God in Heaven.*

1. Free from all Trouble, *Revel.* xxi. 4. *And God shall wipe away all Tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.*

2. Full of all Joy, *Psal.* xvi. 11. *Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.*

Q. Whom will they live with?

A. 1. Angels and Saints, *Acts* xxvi. 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

2. Christ,

2. Christ, *John* xvii. 24. *Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the Foundation of the World.*

3. God, 1 *Cor.* xiii. 12. *For now we see through a Glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.* 1 John iii. 2. *Beloved, now are we the Sons of God, but it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is.*

Q. What will they do?

A. Praise God, *Rev.* vii. 10, 12. *And they cryed with a loud voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb.* V. 12. *Saying, Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever. Amen.*

Q. How long?

A. For ever, 1 *Pet.* i. 4. *To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you.*

Q. What must we do for it?

A. Believe, *John* iii. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life.*

Amen.

Q. What doth *Amen* signifie?

A. Truth, באלהי אמן, *Isa.* lxv. 16. *That he who blesseth himself in the earth, shall bless himself in the God of Truth, and he that sweareth in the earth, shall swear by the God of Truth; because the*

former troubles are forgotten, and because they are hid from mine eyes.

Q. When used?

A. After Prayers, *Deut.* xxvii. 15. *Cursed be the man that maketh any graven or molten image, an abomination to the Lord, the works of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say,* Amen. Neh. v. 13. *Also I shook my lap, and said, so God shake out every Man from his House, and from his labour, that performeth not this promise, even thus be shaken out, and emptied; and all the Congregation said,* Amen, *and praised the Lord; And the people did according to this promise.*

2. And Praises. *Neh.* viii. 6. *And Ezra blessed the Lord the great God: and all the people answered,* Amen, Amen, *with lifting up their hands: And they bowed their heads, and worshipped the Lord with their faces to the ground.* Psal. lxxxix. 52. *Blessed be the Lord for evermore,* Amen, *and* Amen. Psal. cvi. 48. *Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say* Amen. *Praise ye the Lord.* Rev. vii. 12. *Saying,* Amen: *Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever,* Amen.

Q. What doth it signifie there?

A. So be it, *Jer.* xxviii. 6. *The Prophet Jeremiah said,* Amen: *The Lord do so, the Lord perform thy words which thou hast prophesied, to bring again the Vessels of the Lord's house, and all that is carried away captive, from Babylon into this Place.* 1 Kings i. 36. *And Benaiah the Son of Jehoiada answered the King, and said,* Amen: *the Lord God of my Lord the King say so too.* 1 Cor. xiv. 16. *Else when thou shalt bless with the Spirit, how shall he*

that

that occupyeth the room of the unlearned say Amen *at thy giving of thanks, seeing he understandeth not what thou sayest.* γένοιτο.

Q. What else doth it signify?

A. Truly, verily, so it is, Ἀμὴν λέγω ὑμῖν. *Mat.* xvi. 21. *Verily I say unto you, there be some standing here, which shall not taste of Death, till they see the Son of Man coming in his Kingdom.* Ἀληθῶς, Luke ix. 27. *But I tell you of a truth there be some standing here which shall not taste of Death, till they see the Kingdom of God.* Ἀμὴν, Ἀμὴν, Joh. iii. 3. *Jesus answered and said unto him, Verily, verily, I say unto thee, except a Man be born again he cannot see the Kingdom of God.*

Ὁ Ἀμήν, of Christ, *Apoc.* iii. 14. *and unto the Angel of the Church of the Laodiceans, write these things saith the* Amen, *the faithful and true witness, the beginning of the creation of God.* Τὸ ναὶ, *to the Gentiles.* Τὸ ἀμὴν, *to the Jews,* 2 Cor. i. 20. *For all the promises of God in him and Yea, and in him Amen, unto the Glory of God by us.*

Q. Where thus used?

A. At the end of the Gospels and Creeds, as here; and in the Commination, where it is not *curséd is,* but *curséd be,* as *Deuteronomy* xxvii. from *v.* 15. to the end.

Josh. i. 8.

This Book of the Law shall not depart out of thy Mouth, but thou shalt meditate therein both Day and Night, והגית בו.

IF is God's Will and command that we should meditate on his Word.
Gen. xxiv. 63. *Psal.* i. 2. *Phil.* iii. 20.

I. What is Meditation?
A solemn and affectionate consideration of what GOD hath recorded in the Holy Scriptures.
Contemplationis accessus duo sunt, unus in intellectu, alter in affectu; unus in lumine, alter in fervore; unus in acquisitione, alter in devotione. Bernard. *Meditatio est mentis dilatatio.* Aug.
1. It is a consideration, *&c.*
2. Solemn.
3. Affectionate, *Col.* iii. 1, 3.

II. What are those things in Scripture we ought to meditate upon.
1. The Properties of GOD.
1. His Goodness, *Psal.* cxlv. 7, 8, 9. *Mat.* v. 45.
2. Power, *Psal.* cxxxv. 6. *Psal.* xxxiii. 9.
3. Justice, *Psal.* xi. 7.
4. Mercy, *Isa.* xxx. 18.
5. Omnipresence and Omniscience, *Psal.* cxxxix.
6. Infiniteness, *Psal.* cxlvii. 5.
7. Eternity, 1 *Tim.* i. 17. *Rev.* i. 8. 11.

2. The

2. The works of GOD, *Psal.* cxliii. 5. *Psal.* viii. 3.
   1. Creation, *Gen.* i. 1.
      1. Out of nothing.
      2. By his Word, *Psal.* i. 48. 5.
   2. Providence, *Mat.* x. 29, 30.
   3. Redemption.
3. The Son of GOD.
   1. GOD so loved the World, *&c. John* iii. 16.
   2. There is no Name given, *&c. Act.* iv. 12.
   3. He is able to save to the utmost all those that come unto God by him, *Heb.* vii. 25.
   4. He was wounded for our Transgressions, *Isa.* liii. 5.
   5. He is at the Right Hand of GOD, *Col.* iii. 1.
4. The Law of GOD, *Psal.* i. 2.
   1. Our Duty to GOD, *Mat.* xxii. 36, 37.
   2. To Man, *Mat.* xxii. 39.
5. The Threatnings.
   1. *Eccles.* xi. 9.
   2. *Luke* xiii. 3.
   3. *Prov.* i. 24, 25, 26.
   4. *Deut.* xxviii. 15.
   5. *Mal.* ii. 2.
6. Promises.
   1. *Mat.* xxi. 22.
   2. *Josh.* i. 5. *Heb.* xiii. 5. *Isa.* xliii. 2.
   3. *Psal.* xci. 3, 4, 5, 11.
   4. *Psal.* lxxxiv. 11.
   5. *Jer.* xxxi. 33, 34.
   6. *Acts* xvi. 31.

ASSERTIONS.

1. *Eccl.* i. 2.

2. *Revel.* iii. 19. *Heb.* xii. 5.
3. *Rom.* viii. 28.
4. *Gal.* iii. 22.
5. 2 *Cor.* v. 21.
6. *Heb.* ix. 27.
7. 1 *Cor.* xv. 51, 52.
8. 2 *Cor.* v. 10.
9. 2 *Thessal.* i. 9.
10. 1 *Cor.* ii. 9.

LAWS.
1. *Tit.* ii. 11, 12, 13.
2. *Mat.* xxii. 36, 37, 38.
3. *Mat.* xvi. 24.
4. 1 *Cor.* vi. 20.

USE I. Reproof.
1. To such as never meditate,' *Psal.* x. 4
   1. By reason of lazineſs.
   2. Or earthly-mindedneſs, 1 *Eph.* ii. 15.
   3. Self-conceitedneſs.
   4. Or groſs Ignorance.
   5. Or ſome unmortified Sin, *Iſa.* lix. 2.
2. That meditate but ſeldom.
3. That do not meditate aright.
   1. Upon GOD.
      1. With Fear and Reverence, *Gen.* xxviii. 16, 17.
      2. With Grief and Self-abhorrence, *Job.* xlii. 5, 6.
      3. With Deſire, *Pſal.* lxxiii. 25. *Pſal.* xlii. 1.
      4. Joy.
      5. Love, *Deut.* vi. 5.
   2. His Works.
      1. With Admiration, *Pſal.* viii. 5.
      2. Praiſe, *Pſal.* cvii. 8, 15, 21, 31.
   3. His Son. 1. With

1. With Faith.
2. Love, *Mat.* x. 37.

4. The Laws.
1. Confessing their Justice, *Rom.* vii. 12.
2. Desire to obey them, *Psal.* cxix. 5, 6.

5. Threatnings.
With fear.

6. Promises.
With Faith.

7. Assertions, believingly.

II. EXHORTATION. Practise this Duty. Consider,

1. GOD commands it.
2. He knows whether we do it, *Psal.* cxxxix. 2, 3.
3. Without it we can exercise no Grace.
1. Not Repentance.
2. Nor Faith in Christ.
3. Nor Trust in GOD, *Psal.* ix. 10.
4. Nor Humility.
5. Nor Patience.
6. Nor Thankfulness, *Job* i. 20, 21.
7. Nor Heavenly-mindedness, *Col.* iii. 1, 2.
4. Without it we can perform no duty.
1. Not pray.
2. Nor hear.
3. Nor receive Sacraments.
4. Nor examine our selves.
5. Nor give Alms to the Poor.
5. Meditation will much deaden our Hearts to the World.
6. Support us under all Afflictions.
7. Be a means to conquer our Corruptions.
8. It will fortifie us against Temptations.
9. Evidence our Interest in Christ, and Title to Heaven.

10. It will give us the foretasts of Heaven upon Earth.

DIRECTIONS.

1. Read the Scriptures.
2. Frequent the Ordinances for the understanding of them.
3. Use frequent Ejaculations.
4. Retire from the World.
5. Keep your Hearts close to one Subject.

JOSH. xxiv. 15.

But as for me and my House we will serve the Lord, ואני וביתי נעבר את יהוה.

I. WE ought to chuse the Lord *Jehovah* to be the GOD we serve.

1. All acknowledge some GOD.
2. All serve the GOD they acknowledge.
   1. By fearing.
   2. Loving.
   3. Praying to him.
   4. Sacrificing to him.
3. Man by Nature knows neither,
   1. The GOD he ought to serve, *Acts* xvii. 23.
   2. Nor the service we ought to give him.
4. Hence most err in Religion.
5. All err that do not serve the Lord *Jehovah.* Because,
   1. He made us.
   2. Maintains us.
   3. Purchased us, 1 *Cor.* vi. 20.

USE

USE I. Reproof.
1. To such as serve Satan.
2. The World.
3. Themselves.
4. Their Sins and Lusts, φιλήδονοι. *Tit.* iii. 3.

USE II. Serve God.

DOCTRINE II. We should will and chuse the Service of God before all other things.

1. What is it to serve God?

It implies our Employment,
1. Of Soul.
2. Of Body to his Glory.
   1. Our Souls.
      1. By admiring.
      2. ——Fearing.
      3. ——Desiring.
      4. ——Loving.
      5. ——Trusting on him.
   2. Our Bodies.
      1. In praising.
      2. Acting for him.

2. How should we will this Service?
   1. So as to prefer it.
   2. Desire it.
   3. Endeavour after it more than all things.
   4. Continuing always in it to the utmost of our Power.

3. Why should we will the Service of GOD so?
   1. It is our Duty.
   2. Our Happiness.
      1. Our Pleasure.
      2. ——Safety.
      3. ——Honour.
      4. ——Profit.
      5. ——Satisfaction.

USE.

USE. Serve GOD above all things.

DOCTRINE III. We should endeavour that our Families should also serve GOD.

1. By giving them a good Example.
2. Good Instructions.

USE. Look to your Families. Consider GOD will call you to an account.

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1 SAM. ii. 30.

And they that despise me, shall be lightly esteemed.

THEY that despise GOD are despicable in themselves.

I. What is it to despise GOD?
   1. To extol any thing above him in our Judgments.
   2. To prefer any thing before him in our Affections.

II. How are they despicable or contemptible? If you consider,
   1. What contemptible Names they are called by?
      1. Fools, *Prov.* xiv. 9. and xxviii. 26. *Eccl.* v. 4.
      2. Slaves.
         1. To Sin, *Rom.* vi. 17. 2 *Pet.* ii. 19.
         2. Satan, 2 *Tim.* ii. 26.
      3. Sons of Belial, 1 *Sam.* ii. 12. *Targ.* דשיעיא גברין. *Syr.* ܒܠܥܪ 2 *Chron.* xiii. 7. *qs.* גלי עיל, *absque jugo*, rather

יעל

בליעל, *absque utilitate, nihili, inutilis.*

4. Children of the Devil, 1 *John* iii. 8. *John* viii. 44.

2. What contemptible things they are compared to. Reprobate Silver, *Jer.* vi. 30. Smoke, *Psa.* xxxvii. 20. Stubble, *Psa.* lxxxiii. 13. a barren Heath, *Jer.* xvii. 6. Dust, *Psa.* i. 4. Dogs, *Psa.* xxii. 16. Hogs, *Matth.* vii. 6.

3. What contemptible Businesses they are employed about; in Sin, the Devil's Drudgery.

4. What contemptible Pleasures they are delighted in: No other than the Pleasures of Sense, which the Beasts enjoy as well as Man.

Nos aper auditu præcellit aranea tactu,
Vultur odoratu, lynx visu, simia gustu.

5. What contemptible things they are put off with; the things of this World, *Ps.* xvii. 14.

USE.

1. Examinat. It behoves us to try, and know whether we be Despisers of GOD or no. They despise GOD who
   1. Despise his Son, *Luke* x. 16.
   2. His Word, *Isa.* v. 24.
      1. His Commands, *Lev.* xxvi. 15. *Amos* ii. 4. 2 *Sam.* xii. 9, 10.
      2. His Promises.
      3. His Threatnings.
3. His Works, *Isa.* v. 12. *Psa.* xxviii. 5.
4. His Ordinances.
5. His Ministers, *Luke* x. 26.

6. His

6. His Magistrates, 2 *Pet.* ii. 10. *Jud.* 8.
7. His Mercies, *Rom.* ii. 4.
8. His Judgments, *Job.* v. 17. *Heb.* xii. 5.
9. His Saints, 2 *Tim.* iii. 3.
10. His Favour.
11. His Spirit.
12. His Vicegerent, Conscience.

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2 Sam. xxiv. 14.

Let us fall now into the Hand of the Lord.

THE Hand of the Lord is in a peculiar manner seen in the Sickness.

Or, It is the Hand of the Lord, and the Sword of the Lord, 1 *Chron.* xxi. 12. and Hand, *Exod.* ix. 3.

I. Neg. Not as if it always came immediately from God, for he useth secundary.

1. Supernatural Causes.
   1. Good Angels, *v.* 15, 16. 2 *Paral.* xxxii. 21.
   2. Bad, *Job* ii. 7, 8.
2. Natural.

II. Pos. But still it is in a peculiar manner from God. *Ecce digitus Dei.*

As appears.

1. In the beginning from such various or no Causes.
2. The Poysonous Qualities of all sorts.
3. Its Contagion, one not another, sometimes rich sometimes poor.
4. Ef-

4. Effects it takes away so many.
   Athens. Vespasian 10000. *Indies. Euseb.*
5. Its Attendants.

2. Why does God send it? for Sin.
   1. The Pride of Superiors, 2 *Sam.* 24.
   2. Injustice and Oppression, as in *Egypt.*
   3. Contempt of the Word, *Ezek.* v. 11, 12.

USE. What must we do?

1. Preservatives.
   1. Common.
      1. Repentance.
      2. Faith.
      3. A Resignation of our Wills to God's.
      4. A serious Consideration of the Mercy in God in all Judgments.
      5. Live above the Fear of Death.
   2. Special.
      1. In the Morning.
         1. Prayer.
         2. Reading the Word, *Ps.* xci. *Ps.* xxxi. 19.
         3. Renewed Acts of Faith in Christ
      2. All Day.
         1. Trust in God's Promises, *Ps.* xi. *Rom.* viii.
         2. Frequent Ejaculations.
2. Cure of infected.
   1. Look up to the Author.
   2. Acknowledge his Justice, and thy Sins.
   3. Lay hold on Christ, and the Promises.
   4. Think much on the Power and Mercy of God.
   5. Submit to his Will and Pleasure.
   6. Strengthen your selves with the Thoughts of the Sting of Death taken out by Christ.

1 REG. viii. 37, 38, 39.

Ver. 37. *If there be in the land famine, if there be pestilence, blasting, mildew, locusts, or if there be caterpillar: if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be:*

Ver. 38. *What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house:*

Ver. 39. *Then hear thou in heaven thy dwelling place, and forgive and do, and give every man according to his ways, whose heart thou knowest (for thou, even thou only knowest the hearts of all the children of men.)*

HERE are,
1. Some things supposed.
2. Desired.
1. Supposed.
1. That a Land may lie under great Judgments from God; and that, 2 *Chron.* vii. 13.
1. In Mercy to some of the Land.
2. In Anger against others.
2. That at such a time the People pray, *v.* 38.
1. That

1. That God would sanctify.
2. And then remove them.
3. That they that do thus pray, first know the Plague of their own Hearts.

Where consider,

I. What are we to understand by the Plague of our own Hearts?

Sin; which is like the Plague.

1. In its Cause. Sin, as the Plague, proceeds from Corruption.
2. Its Infection, *Gal.* v. 9.
3. Its Prevalency: It is Epidemical.
4. Its power in turning other Diseases into it self: So Sin makes all Actions Sin, *Prov.* xv. 8. and xxi. 27. *Isa.* lxvi. 3. *Prov.* xxi. 4.
5. Its sad Effects.
   1. The Plague distempers the whole Body, Sin the Soul, *Isa.* i. 5, 6.
   2. The Plague flies up into the Head, and Sin makes mad, *Jer.* l. 38.
   3. The Plague usually kills the Body, and Sin the Soul.
6. Its manner of Prevention.
   1. By Purges or Catharticks, *Ps.* li. 27.
   2. By Antidotes.

Antidotes against Sin.

1. Prayer each Morning.
2. Carrying the Fear of GOD about with us all Day, *Prov.* xxiii. 17. and xvi. 6.

7. Its manner of Cure.
   1. By Sweats; Sin by Repentance.
   2. Cordials; Sin by Faith.

II. How should we know this Plague of our Hearts? 1. So

1. So as to be sensible of it.
2. Acknowledge.
3. Be sorry for it.
4. Make use of all means to prevent it.
   1. Apply your selves to Christ the Physician, *Luke* v. 31, 32.
   2. Use his Remedies, Faith and Repentance.

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1 Chron. xxviii. 9.

And thou Solomon my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

I. He that would serve GOD uprightly, must first endeavour to know him perfectly: Or, a right Knowledge of GOD is necessary to our Performance of right Service to him.

1. What of GOD should we know?
   1. His Existence, *Heb.* xi. 6.
   2. His Essence, *Exod.* iii. 14.
   3. His Persons, 1 *John* v. 7. *Mat.* xxviii. 19. the Father, Christ, the Son, Redeemer, God-Man, the Holy Ghost, the Sanctifier.
   4. His Attributes.
   5. His Works, of Creation, of Providence.
   6. His

6. His Word wherein,
   1. Fundamental Truths.
   2. Divine Precepts.
   3. Precious Promises.
   4. Dreadful Threatnings.

2. How should we know this God?
   1. Clearly.
   2. Distinctly.
   3. Practically.
   4. Experimentally.

3. Why should we know him in order to our serving him? Because unless we know him,
   1. We cannot serve him.
   2. We will not serve him.
   3. We must not serve him.
      1. We would not serve him if we could.
      2. We could not serve him if we would, *Heb.* xi. 6.
      3. We ought not to serve him though we both could and would, *Prov.* xxi. 4, 27. and xv. 8.

USE I. Reproof.

1. Such as do not know him.
2. Such as do not desire to know him, *Job* xxi. 14.
3. Such as do not only not desire to know him, but desire not to know him.
4. Such as do pretend to desire, but do not endeavour to know him.

II. EXHORTATION.

1. Labour to know him, and to frequent the Means to know him.
2. Teach him your Children and Servants.

3. Never give over learning to know him, 'till you can serve him with a perfect Heart and willing Mind.

II. 'Tis a Christian's Duty not only to know GOD, but to serve him with a perfect Heart and willing Mind. בְּלֵב שָׁלֵם בְּנֶפֶשׁ חֲפֵצָה.

1. What is here mean by serving him?
   1. Our doing his Work, what he commands.
   2. Our therefore doing it because he has commanded it, *Eph.* vi. 5, 6.
2. What by serving him with a perfect Heart, *Eccles.* ix. 10.
   1. The utmost of our strength.
   2. The constancy of our Endeavours always at his work.
   3. The Integrity of our Intentions in his Service.
3. What by a willing Mind.
   1. A desire of it, 2 *Chron.* xv. 15. *Isai.* xxvi. 8.
   2. A love to it, *Deut.* xi. 13, 22.
   3. A delight in it, *Psal.* cxix. 16. *Psal.* xl. 8.
4. Why should we serve him so?
   1. Why serve him?
      1. Because we are his Servants.
         1. By Creation.
         2. By Redemption, 1 *Cor.* vi. 20.
         3. By Covenant, *Heb.* viii. 10.
      2. We feed daily upon him.
      3. We only manage those Talents he hath entrusted us with, *Luke* xix. 13.
   2. Why with a perfect Heart and willing Mind.

1. Be-

1. Because he minds the Heart more than the Act. And,
2. He accounts all other Service as no Service, *Isa.* i. 11. and lxvi. 3. *Jer.* vi. 20.
3. As disservice to him, *Prov.* xxviii. 9.

USE I. Information. Hence I note,
1. The infinite Mercy of GOD in Christ.
2. The great difficulty of Godliness and Christianity.
3. The high Dignity of godly Christians.

II. EXHORTATION. Who will be GOD's Servants? Consider,
1. Who it is you should serve.
2. What Service he expects, even perfect, free and true.
3. What Wages he proffers.

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2 PARAL. XXXV. 25.

And Jeremiah lamented for Josiah, &c.

STated Feasts, *Easter*, Pentecost, Tabernacles, the New Moon, *Numb.* xxviii. 11. The first Day of the Civil Year, or *Tisri*, *Numb.* xxix. 1. *Lev.* i. 23, 24. The Feast of Trumpets.

Fasts appointed by GOD himself,
Jejunium a deo injunctum, Lev. xvi.

By Men, *Zech.* viii. 19. the 4th Month when the City was broken up, *Jer.* xxxix. 2. and lii. 6, 7. the 5th, when the City was overthrown, 2 *Kings* xxv. *Jer.* lii. 12. and the Temple burnt, *Zach.* vii. 3. the 7th, when *Gedaliah* was slain, 2 *Kings* xxv. 22. *Zach.* vii. 5. *Jer.* xli. 1. the 10th or *Teboth*, when the City began to be besieged, 2 *Kings* xxv. 1. *Jer.* lii. 4.

Besides these publick, there are some private Fasts twice a Week, *Luke* xviii. 12. *Thursdays* when *Moses* went up to Mount *Sinai*, and *Mondays* when he came down. This they pretend was ordained by *Ezra*, or in his time.

The Fast of the 4th Month, Ecclesiastical *Tamuz*, about our *June*, on the 17th Day, because the daily Sacrifice ceased on that Day; the Law burnt, an Idol set up in the Temple, and the City broken up.

The Fast of the fifth Month, on the Ninth Day, about our *July*, because the Temple was this Day burnt, wherefore they then read *Job* and the *Lamentations*.

The Fast of the 7th Month *Tisri*, on the third Day, about our *September*, because *Gedaliah* was then slain, and his Death was the cause of many evils.

The Fast of the tenth Month, on the tenth Day of the Month, about our *December*, for the City besieged.

Festum Encœnierum celebratum fuit die 25 *Casleu sive Novembris ob templum & altare tunc dedicatum, a Juda Macchabao,* 1 *Maccab.* iv. 59. Joh. x. 22.

Festum Purim celebratur die 14 *&* 15 *mensis Adar, sive Februarii nostri, quoniam Judæi per totam Assueri ditionem estis diebus a conspiratione Hamanis liberati*

rati sunt, & de inimicis suis ulti: & luctus in gaudium conversus est.

Threni Jeremiah de Josia, Lam. iv. 20. *Ush. vide* 2 Reg. xxii. 20. *Eminentes Ecclesiæ Regnique miserias tanquam præsentes deplorat, ob cædem Josiæ, ut futurarum omnium calamitatum primordium.*

One or more Fasts in every Month observed by the *Jews*, in the whole year 25.

For *Moses*, *Aaron*, his Sons, *Joshua*, *Eli* and his two Sons, and the Ark taken. *Samuel*, &c.

They keep the Feast of Trumpets the first day of the Civil Year, or the month *Tisri*, to thank God for his Mercies the Year past, and use Rams Horns in memory of the Ram offered up instead of *Isaac*.

Josiah 4104. *Ezra* 4260.

Ezra ix. 13, 14.

Ver. 13. *And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this:*

Ver. 14. *Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst thou not be angry with us, till thou hadst consumed us, so that there should be no remnant nor escaping?*

I. IT is for our Sins that Judgments are laid upon us.

1. What Judgments? The Effects of God's Wrath for Sin.

2. The Reason.

1. God never punisheth but justly.

2. Justice requires that Sin only should be punished, *Isa.* lix. 2.

Use.

1. See the Fountain of all your Miseries.

2. Repent, which is your only Cure.

3. Hate Sin.

II. Our Punishments are less than our iniquities deserve.

Con-

Considering,

1. The Deformity of Sin.
   1. It transgresses so good a Law.
   2. Defiles so precious a Soul.
   3. Displeases so gracious a God.
2. The greatness of our Sins.
   1. Against Knowledge, *John* iii. 19.
   2. ——Conscience, *Acts* ii. 15.
   3. ——The Reproofs of the Word.
3. By comparing what we suffer, with what we deserve.
   1. We deserve universal, suffer but partial.
   2. We deserve spiritual, suffer but bodily.
   3. We deserve continued, suffer but transient.
4. We deserve eternal, suffer but temporal Judgments.

Use.

1. Murmur not at what you suffer, *Lam.* iii. 39.
2. Admire God's Mercy that you suffer no more.
3. Let this his Grace lead you to Repentance.

Job xiv. 14.

All the days of my appointed time will I wait till my change come.

OF all Mankind that ever lived in former Ages there is now not one alive upon Earth. And of all that are now alive, it is not long but every one will be carry'd into another World, and

that either a World of Happiness or else of Misery, according to their Carriage and Deportment here.

1. Of Happiness for the good.
2. Of Misery for the bad, *Mat.* xxv. 46.

And nothing being more certain, than that all Mankind when they go hence are immediately conveyed into one of those Places, and by Consequence that you and I shall e'er long be either in Heaven or Hell, as certainly as we are now here, it must needs behove us very much to be often thinking upon, and preparing for our Departure hence; and that not only when we have Spectacles of our Mortality lying plain before us, but all our Lives long, as we see here *Job* did, *All the days*, &c.

From which Words we may observe,

I. The Time of our abode upon Earth is appointed by God himself, *Job* xiv. 5. and vii. 1. *Mat.* x. 29.

II. Death is a Change, עֵר בּוֹא חֲלִיפוֹתָי. So it is called too, 1 *Cor.* xv. 32. because of the many Changes it brings upon us.

1. We shall then change our Place, going from Earth either to Heaven or Hell, Places of a quite different nature from that we are now in.
2. Our Company. Here we keep Compapany only with Men; but there with Angels, either bad or good.
   1. They that go to Hell, shall have no other Society but that of the Devil and his Fiends, *Mat.* xxv. 41.
   2. They in Heaven shall enjoy the blessed Company.

1. Of

1. Of glorified Saints and Angels, *Heb.* xii. 23.
2. Of Christ, *John* xvii. 24.
3. Of God himself, 1 *Cor.* xiii. 12.

3. Our Employments. Here we are generally employed about nothing but the Toies and Trifles of this lower World; but there,
   1. Some will be employed in remembring their former Sins, in beholding GOD as angry with them, and in bewailing their former Miscarriages, and Follies in provoking GOD and destroying themselves. 2. Others will be employed in admiring, praising and adoring the eternal GOD, the chiefest of all Goods, *Rev.* iv. 10. and v. 11, 12. and xi. 16, 17.
4. Our Opinions.
   1. Concerning the World.
   2. Concerning Sin.
   3. Concerning GOD and Christ, and the ways of Holiness and Religion.
5. Our Conditions. The Poor in Time may be Rich to Eternity, and they Poor to Eternity who were Rich in Time.

III. We are always to wait for the Time when our Change shall come.

1. Patiently, *Job* iii. 20, 21, 22. So as not to hasten it our selves, but to wait God's leasure till he shall see good to call us, *Job* xiv. 15.
2. To be always looking for it, and expecting our Summons to depart hence into the other World, *Amos* vi. 3. *James* iv. 13. This is the Reason that tho' GOD hath

hath determined our Days, yet he hath not acquainted us when they will be expired, that so we may be in daily Expectation of it, *Mark* xiii. 33, 34, 36.

3. So as to prepare your selves for it, that you may not be surprized, but may be ready to go whenever you are called, *Luke* xii. 40.

As considering,

1. As Death leaves you, Judgment will find you, *Heb.* ix. 27. *Eccl.* xii. 7.
2. God will then judge you according to your Actions here, either to Heaven or Hell, 2 *Cor.* v. 10. *Matth.* xxv. 34, 41.

To prepare your selves aright for your great Change.

1. Repent of all your Sins; unless you turn from worse to better while you live, be sure you'll turn from bad to worse when you die, *Luke* xiii. 3.

Repent

1. Cordially, *Joel* ii. 12, 13.
2. Universally.
3. Constantly.

2. Believe in Jesus Christ, *Acts* xvi. 31. trusting only upon him for Pardon and Acceptance.
   1. His Death.
   2. ——Spirit.
   3. ——Intercession, 1 *John* ii. 1.
3. Walk in newness of Life.

Making

1. Religion your Business, *Acts* x. 38.
2. GOD's Glory your end in all you do, 1 *Cor.* x. 31.

Job xix. 25.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Numb. xxiv. 17.

1. I Know, that is, certainly believe, 2 *Tim.* i. 12. The Heathens had Knowledge of GOD, *Rom.* i. 21. *Acts* xvii. 23. and of Christ, *Acts* x.
2. That Redeemer. גואל. So *Isa.* lix. 20. זבא לציון גואל. *Rab.* זה המשיח. *Ruth* iii. 12. רוש גאל קרוב ממני גואל אנכי
   1. Christ became our near Kinsman by becoming Man, *Heb.* ii. 16. hence called the second Man, 1 *Cor.* xv. 47. hence our Brother, *Heb.* ii. 11.
   2. Hence the Right of our Redemption was in him: From Sin and Misery he redeemed us.
      1. From Misery, by undergoing it for us, 1 *John* ii. 1, 2. He being of our blood, *Eph.* i. 7.
      2. From Sin, by subduing it in us, *Acts* iii. 26.
3. My Redeemer. We must believe he died for us particularly, *Isa.* liii. 5, 6. *John* xx. 28.
4. Liveth, *John* viii. 58. *John* i. 1.
   1. Really as God.
   2. Effectually as Redeemer.
5. And that he shall stand at the latter Day upon the Earth. Intimating,
   1. Either his first coming, 1 *John* ii. 18.
   2. Or

2. Or his second, *Acts* i. 11.

6. And though after my skin, *&c. Quid hâc prophetiâ manifestius? Nullus tam aperte post Christum quam iste ante Christum de resurrectione loquitur.* Hierom. *ad* Pammach.

1. We shall all rise again. As appears,
   1. From Scripture, 1 *Cor.* xv. 52.
   2. ——Reason.
2. Appear before the Judgment Seat of Christ, 2 *Cor.* v. 10.
3. Hence in our flesh we shall see GOD.

USES.

1. Oft think of Judgment,
2. Prepare your selves for it.
   1. By Repentance.
   2. By Fasts.
   3. By Good Works.
3. Live like those that must see GOD with comfort.

Job xlii. 5, 6.

Ver. 5. *I have heard of thee by the hearing of the ear: but now mine eye seeth thee.*

Ver. 6. *Wherefore I abhor my self, and repent in dust and ashes.*

Such as see GOD should abhor themselves, and repent in dust and ashes.

I. What is it to see GOD.
  1. Neg.
    1. Not with the Eye.
    2. Not the infinite Nature of GOD.
  2. Pos.
    1. With the Eye of the Soul.
      1. Of Knowledge.
      2. —Faith.
    2. The Works of GOD and Effects of his Attributes, *Exod.* xxxiii. 22, 23.
      1. His Wisdom.
      2. His Power.
      3. His Justice.
      4. His Anger.
      5. His Mercy.

II. How should we abhor our selves, אמאס.
  1. So as to be ashamed of our selves.
  2. So as to contemn and despise our selves, *Isai.* vi. 5.

III. What for?

1. Be-

1. Because we are such polluted Creatures.
   1. In our Understandings.
   2. In our Wills.
   3. ——Affections.
2. Because we have led such polluted lives, *Job* xv. 14, 15, 16.

IV. How should we Repent, בְּאֵפֶר וְאֵפֶר.
1. So as to be convinced of,
2. Humbled for,
3. Resolved against,
4. Converted from, our Sins.

Use. Repent.
1. No People have seen more of GOD.
2. No People have sinned more against him.
3. No People have been oftener called upon to repent.

Job xlii. 5, 6.

I have heard of thee by the hearing of the ear: &c.

THE right Knowledge of GOD is a sovereign Antidote against the wilful commission of Sin.

I. What is a right Knowledge of GOD?
1. Distinct, not confused, *Acts* xvii. 23.
2. Scriptural, not mere Natural, 2 *Tim.* iii. 17.
3. Experimental, not Historical, 1 *Sam.* vii. 36, 37.
4. Practi-

4. Practical, not Notional, *Rom.* i. 21.
5. Actual, not Habitual.

II. What is wilful commission of Sin? It implies,
1. The Consent of the Will to it.
2. The Delight of the Soul in it.

III. What is it to be a Sovereign Antidote?
1. It expels the Thoughts of it from the Heart.
2. It keeps the Acts of it from the Life.

IV. How is the Knowledge such an Antidote?
1. In General.
1. The Knowledge, *Heb.* iv. 14. *Psal.* cxxxix.
2. The Righteousness, *Psal.* xcvi. 13.
3. The Love of GOD is an Antidote against all Sin.
2. In particular.
1. The sins of our Judgments are cured by the Knowledge of GOD who is Truth, *Deut.* xxxii. 4.
2. ——Of our wills by GOD who is Goodness, *Mat.* xix. 17.
3. Our Affections especially desire,
1. Of Pleasures, Voluptuousness.
2. Of Honours, Ambition,
3. Of Riches, Covetousness.

USE.
1. Inf. How few know GOD?
2. Conviction. They that know GOD will,
1. Love him.
2. Fear him, *Prov.* xxiii. 17.
3. Admire him.
4. Trust on him, *Psal.* ix. 10.
5. Re-

5. Rejoyce in him.
6. Be obedient to him.

3. Exhort. To labour to know GOD.

1. MOTIVES.
   1. 'Tis the Foundation of all Religion, 2 *Pet.* iii. 18. *Isai.* xi. 9. *Rom.* x. 2.
   2. The ground of all Comfort.
   3. It will bring Heaven to a Man now, *John* xvii. 3.
   4. That will bring a Man to Heaven hereafter.
2. HINDRANCES.
   1. The natural blindnesse of our minds, 1 *Cor.* ii. 14.
   2. Perverseneſs of our wills, *Job* xxi. 14.
   3. Conceit of our selves.
   4. The cares of the World, *Mark* iv. 19. *Luke* viii. 14.
   5. The love of Pleasures.
   6. The deceitfulneſs of sin, darling sins.
3. MEANS.
   1. Prayer, *James* i. 5.
   2. Meditation.
   3. Studying the Scriptures, *John* v. 39.
   4. Frequenting the Ordinances, *Rom.* x. 17.

PSAL.

PSAL. ii. 10, 11.

Ver. 10. *Be wise now therefore, O ye Kings, be instructed, ye judges of the earth.*

Ver. 11. *Serve the Lord with fear, and rejoice with trembling, (or reverence.)*

JOhn v. 22, 23. and xii. 44, 45. and xv. 23.

I. What is it properly to serve the Lord.
In General.
Ex. xx. 5. *Mat.* iv. 10. *Col.* iii. 24.
To promote his Glory, *Prov.* xvi. 4.
The Glory of his Wisdom, Power and Goodness, in the Creation and Government of the World.
The Glory of his Grace and Truth in the Redemption of Mankind, *John* i. 17. Shewing, that we believe all that he hath said, and are as certain of it, as what we daily see.

II. How are מלכים to serve the Lord?
1. In their private Capacities.
2. As they are concerned in making Laws.
1. יהוה is the Supreme Law-giver over the World; his Word is the Law, *Psal.* xcvii. 1, 5. *Psal.* l. 12. *Deut.* x. 14. *Isa.* xxxiii. 22. *Jac.* iv. 12.
2. He hath given Laws to all things that are; by his Word, *Psal.* cxlviii. 6.

3. He hath given Laws to all Mankind, particularly in his Word; such as are suitable to their Nature, and most conducive to his Honour.

These were first written on Mens Hearts.

These were published by himself.

Explained by his Spirit in the Prophets.

Recorded in the Holy Scriptures.

4. He hath given Liberty and Power to every particular Nation, as well as Church, to make by-Laws for the better Government of its self.

He himself made such for his own People. But they were only local and temporary.

5. These, if repugnant to the common Laws of the World made by GOD, are null, otherwise obligatory, *Luke* xii. 14.

Bad Laws, though made to a good end, can never do good.

These things premised, that they who are consulted or concerned in making Laws, may serve GOD in it, they must,

1. Make that their chief end, and accordingly aim at.
2. Advise such Laws as may best keep up the Knowledge and Service of GOD in the Land, and to promote his Honour.
3. For that purpose they must take special care that the Laws be agreeable, or at least not repugnant, to the Laws of GOD.

Hereby they own his Authority, and are sure to do nothing to his Dishonour.

For this purpose the Convocation is of great use; and the Bishops in the House of Lords, *Mal.* ii. 7.

4. That

4. That they may serve GOD in it, they must enforce his Laws with Civil Sanctions, as the Church doth it with Ecclesiastical; this makes a National Church.

What a glorious Kingdom would this be, if all the Laws were observed? Especially such as concern Religion.

Rom. xvi. 17, 18.

III. How are the שפטי ארץ who execute the Laws, to serve GOD as such?

1. By keeping his Laws themselves, and so setting others an example how to do it.
2. By punishing those that break them, *Rom.* xiii. 3, 4. 1 *Sam.* iii. 13.
3. By encouraging those that keep them.

ועתה And now, because he is so mighty, *v.* 8, 9. Therefore it is the Wisdom of every Kingdom to serve the Lord, and kiss the Son, *Jer.* xiii. 7, 8, 9, 10. 1 *Sam.* ii. 30. *John* xii. 26.

Vide Vol. 2. Serm. 12. of this Author.

Psal. vii. 11.

God is angry with the wicked every day.

What is it for GOD to be angry?

1. Neg. 'Tis not any Passion.
2. Pos. It denotes,
   1. His purpose to punish sin, *John* iii. 36. *Rom.* i. 19.
   2. His threatning Punishments, *Hos.* xi. 9.
   3. The Punishment's the effect of his Anger, *Rom.* ii. 5. *Eph.* v. 6.

II. Who are these wicked?
1. Wicked Actions.
2. Wicked Persons, wicked in Life and Hearts.

III. Why is God angry at the wicked? Because Wickedness is against
1. His Nature.
2. His Law.

IV. How is he angry with them every day?
1. He is angry with them at all times.
2. ——In all Places.
3. ——For all Actions; as done,
1. From a wrong Principle.
2. In a wrong manner.
1. Inobedientially.
2. Imprudently.
3. Unbelievingly.
4. Partially.
3. To a wrong end.

USE I. Inf.
1. 'Tis lawful to be angry, *Eph.* iv. 26.
2. Sin is to be the only Object of Anger.
3. Many honourable Persons are miserable.
4. The wicked are the most miserable.

USE II. Terrour to the wicked, *Ps.* lxxvi. 7. and xc. 7. For,
1. They have nothing but in Anger, and so cursed.
2. They do nothing but displease God, and encrease their Misery, *Isai.* i. 12. and lxvi. 2.
3. They live in a continual Hell here.
4. They are in continual Danger of Hell hereafter, *Mark* ix. 44.

USE

USE III. Examine whether we be wicked. Signs.

1. Ignorance, *Sam.* i. 3.
2. Impenitency.
3. Constant Delight in Sin.
4. Insensibleness of our own Imperfections.
5. Unbelief, *John* xv. 5.

USE IV. Exhortation.

1. Envy not the wicked's Prosperity, *Prov.* xxiii. 17.
2. Tremble under God's Anger, *Isa.* xxxiii. 14.
3. Labour to be righteous.
   1. By imputed,
   2. By inherent Righteousness.
      1. By Self-Examination, *Lam.* iii. 40.
      2. By Prayer, *Jac.* i. 5.
      3. By hearing, *Rom.* x. 17.
4. Labour after an Assurance that you are so, 2 *Pet.* i. 10.

PSAL. X. 4.

The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts.

DOCTRINE I.

IT is a Sin not to seek God.

1. What is it to seek him?
   1. To desire him, *Psal.* lxxiii. 25

2. To make use of all means to attain him, as praying, reading, hearing, receiving the Sacrament.

2. What must we seek in God?
   1. His Glory, 1 *Cor.* x. 31.
   2. His Favour, *Psal.* cxix. 58. *Psal.* xxx. 5.
      1 To pardon us.
      2. To accept us, *Psal.* xix. 14.
   3. His Spirit.
      1. To sanctify,
      2. To comfort us, *John* xvi. 7. *Psal.* xciv. 19.
   4. His Presence.
      1. To protect us, *Isa.* xli. 10. and xliii. 1, 2.
      2. To direct us.

3. How must we seek him?
   1. With our whole Heart, 1 *Chron.* xxii. 19.
   2. Early, *Isa.* lv. 6. *Hos.* v. 15.
   3. In the first place, *Mat.* vi. 33.
   4. Constantly, 1 *Chron.* xvi. 11.

4. How doth it appear to be a Sin not to seek him?
   1. God commands us to seek him, *Isa.* lv. 6. 1 *Chror.* xvi. 11.
   2. He complains of it, *Isa.* ix. 13.
   3. It is from Pride that we do not.
   4. It is an undervaluing God.

5. How may we know whether we be guilty of it.

All are guilty
   1. That desire not God, *Job* xxi. 14.
   2. That desire any thing more than God.
   3. That do not make use of all means to find God.
   4. That seek for any thing more than God.

DOCTRINE II. It is a Sin not to have God in our Thoughts.

1. What

1. What is it to have God in our Thoughts? It implies,
   1. Our habitual knowing him.
   2. Our actual meditating upon him, *Psal.* lxiii. 6.
2. What is it in God we ought to think of?
   1. His Properties, as,
      1. His Omnipresence, *Psal.* cxxxix.
      2. His Wisdom and Knowledge, *Eph.* iii. 10. *Heb.* iv. 13.
      3. His Power, *Matth.* xix. 26.
      4. His Truth, *Psal.* lxxxvi. 15.
      5. His Goodness, *Ps.* cxix. 68. *Luke* xviii. 19.
      6. His Mercy, *Ps.* lxxxvi. 15.
      7. His Justice, *Exod.* xxxiv. 6.
      8. His Fulness and All-sufficiency.
      9. His Eternity, *Rev.* i. 8.
      10. His Glory transcendent, *Exod.* xv. 11.
   2. His Word, *Ps.* i. 2. and cxix. 148.
      1. The Commands, *Ps.* cxix. 15, 78.
      2. The Prohibitions, 1 *John* ii. 15.
      3. The Threatnings, *Isa.* i. 11, 12, 15. *Ps.* lxviii. 18.
      4. The Promises.
      5. The Examples, *David*, *Peter*, especially Christ, *Mat.* xi. 29. *Acts* x. 38.
      6. The Divine Truths and Assertions, *Prov.* xii. 26. *Mat.* xvi. 26. *Heb.* x. 31.
   3. His Works, *Ps.* lxxvii. 13. *Ps.* cxliii 5.
      1. Creation, *Ps.* viii. 3, 4. and cxxxix 14.
      2. Providence.
      3. Redemption.
      4. Judgment.

Promises to them that seek the Lord.
1. To want no good thing, *Ps.* xxxiv. 10.
2. To live, *Amos* v. 6.

3. To turn every thing to good, *Rom.* viii. 28.
4. To pardon our Sins for his own sake, *Isa.* xliii. 25.
5. To save us through Christ, *John* iii. 16. *Mat.* xi. 28. *Acts* xvi. 31.

3. How must we think of God?
1. With Fear and Reverence.
2. With Love and Affection.
3. With Joy and Delight, *Ps.* civ. 34. and cxxxix. 17.
4. With Desire and Longing.
5. Constantly, *Ps.* xvi. 8. *Ps.* cxix. 97.

4. How appears it to be a Sin not to think of God?
1. It is God's Command, *Josh.* i. 8. *Tim.* iv. 15.
2. God sets it here as a Mark of a wicked Man, that God is not in all his Thoughts.
3. God punisheth it, *Ps.* ix. 17.
4. It is the occasion of most other Sins.

5. How may we know whether we think aright of him.
1. By our Fear of him.
2. By our trusting on him.
3. By our Obedience to him.

6. Motives.
1. You can think of other things?
2. God thinks upon you.
3. It is our Privilege as well as Duty,
4. It is a great Sin not to think of him.

PSAL.

PSAL. xvi. 9.

My Flesh also shall rest in hope.

THese Words were primarily intended of Christ's Resurrection, *Acts* ii. 25, 30, 31. But they may very well be applyed also to the Resurrection of every true Christian; for his Flesh also shall rest in hope.

1. What ground have we to hope for the Resurrection of our Flesh in general?
2. What ground hath a true Christian to hope for a joyful Resurrection? Because he will be sure to rise incorruptible, 1 *Cor.* xv. 52.
3. What must we do that we may be able to say when we die, That our Flesh shall rest in hope, *viz.* of so joyful a Resurrection?
   1. Repent, *Luke* xiii. 3.
   2. Believe in Christ.
      1. For the Pardon of those Sins you have repented of, *Eph.* i. 5.
      2. For Grace to forsake Sin for the future, and to obey God, *John* xv. 5. *Phil.* iv. 13.
      3. For God's Acceptance of what you do, 1 *Pet.* ii. 5.
      4. To save and bring you to Heaven, *Heb.* vii. 25. *Acts* iv. 12.

PSALM

Psalm xviii. 23.

I was also upright before him, I kept my self from Iniquity.

Doctrine I.

We should all endeavour to be upright before God. *Heb.* תמים.

1. Wherein doth our Uprightness consist?
   1. In the Integrity of our Profession, 2 *Tim.* iii. 5. and ii. 19. *Ezek.* xxxiii. 1.
   2. The Sincerity of our Intentions, intending in all things sincerely.
      1. To please, 1 *Thes.* iv. 1.
      2. To glorify God, 1 *Cor.* x. 31.
   3. The Regularity of our Affections.
      1. Love, *Cant.* i. 4.
      2. Hope, *Ps.* lxiv. 10.
      3. Fear, והויתי שלים ברחלתה: Chald. *Prov.* xiv. 2.
      4. Joy, *Ps.* xxxii. 11.
      5. Desire, *Ps.* xlii. 1. and lxxiii. 25.
   4. The Equity of civil Actions.
   5. The Piety of our whole Life and Conversation.

Motives.

1. Herein consisteth our Likeness to GOD, *Ps* xxv. 8. and xcii. 15.
2. It's pleasing to GOD, *Prov.* xi. 20.
3. Not only their Persons, but Performances, are acceptable to him, *Prov.* xv. 8.
4. Consider the Promises made by GOD to the upright.
   1. To bless them, *Ps.* cxii. 2.

2. To

2. To give them good things, *Prov.* xxviii. 10.
3. To with-hold no good from them, *Ps.* lxxxiv. 11. and xxxiv. 9, 10.
4. He will shew them his Salvation, *Ps.* l. 23.
5. To dwell in his Presence, *Ps.* cxl. 13.

II. We should also endeavour to keep our selves from our Iniquity.

1. What are we to understand by our Iniquities, or how may any sin be termed ours?
   1. GOD made Man upright, *Eccles.* vii. 29.
   2. Man made himself a Sinner.
   3. Hence he is naturally inclined to Sin in general, more than to Holiness, *Eccles.* viii. 11.
   4. But there is some Sin that every one of us is more particularly inclined to than others, *Heb.* xii. 1. arising either from,
      1. Our Complexion.
      2. Calling.
      3. Condition.
      4. Or Custom.
   5. This Sin that we are thus particularly inclined to, we may well call our Sin.
2. How may we know it?
   1. That Sin which thy Thoughts run most upon, that's thy Sin, as *Ahab*, 1 *Reg.* xxi. 14.
   2. That Sin which thou intendest principally, and endeavourest most after.
   3. That Sin which GOD hath plagued thee for, and yet thou wilt not refrain from. Thus Ambition was *Pharoah*'s Sin.
   4. That Sin which thou hast oft prayed and resolved against, and yet art overtaken with.
   5. That

5. That sin which thou dost not love should be preached against.
6. That sin that hinders thee most in holy Duties, is thy sin.
7. That sin which we are least sensible of, is often the sin we are most inclined to.

III. USE. Not to allow any one sin thus to have Dominion over us.

How canst thou say thou art gracious so long as sin is allowed?

1. This thy sin, if allowed in thee, is inconsistent with true Grace.
   1. In that, Sin and Grace are directly contrary to one another, 2 *Cor.* vi. 14. *Mat.* vi. 24.
   2. In that, true Grace always spreads it self over the whole Man, 1 *Thess.* v. 23.
2. How canst thou say GOD is thy Master, so long as thou sufferest sin to reign over thee?
3. This thy sin will be thy ruin, *Rom.* vi. 23.

IV. MEANS.

1. Labour to find it out.
2. Confess it to GOD, *Psal.* li.
3. Pray against it, *Psal.* xix. 12, 13. 2 *Cor.* xii. 8, 9.
4. Avoid the occasions of it.
5. Suppress the first Thoughts and Temptations to it.
6. Apply the Promises for the subduing it, *Jer.* xxxi. 33.
7. Think frequently upon the account thou must e'er long give for it.

8. At-

8. Attend constantly upon GOD's Word, *Psal.* cxix. 133.

PSAL. XXVII. 1.

The Lord is my light, and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?

EXPLANATION,

I. THE Lord.

1. His Name. There are three Names of GOD, אלמים, ארני and יהוה which is the essentitl Name of the chiefest good, who being the Being of all Beings, is called יהוה the Being, אלהים is translated GOD, ארני the Lord in small Letters, יהוה the Lord in Capital or great Letters.
2. His Nature, which is best known by the Names himself hath given himself.
   1. ארני from ארון Basis, because he is the Basis and Foundation of all things, without whom the whole Universe would fall down into nothing, אהיה and אהיה אשר אהיה.
   2. יהוה The Being of all Beings, not only the Basis, but the very Being of them, without whom nothing can be, which therefore implies him to be the absolute Perfection of all things, and

and that not only in the concrete, but the abstract. And so is the glory of all Perfections.

3. אלהים אי אֱלוֹהַּ from אָלַהּ to be Worshipped. The other Names speak what he is in himself, this what he is or ought to be to us, even a GOD worshipped by us. And this is the only Name that is attributed to GOD in the Plural Number, to shew that GOD is to be worshipped not only in the Unity of his Essence, but likewise in the Trinity of his Persons.

II. My Light, that which makes me to see, and that whereby I see, *illuminatio & lux mea & lumen*, *lux* in himself, *lumen* to us.

III. My Salvation, in the *Syriak* ܦܘܪܩܢܝ my Redemption, in the *Arab.* ﻣﺨﻠﺼﻲ my Saviour; but to translate it as the *Chald. Syr.* and our Translation have it, my Salvation, is more agreeable both to the Original World יְשׁוּעִי and the scope of the place; for GOD is not strictly our Saviour as יהוה but σωτηρ; as σωτηρ our Saviour, as יהוה our Salvation it self. Indeed I have sometimes thought that the Word ישע here should more properly have been translated Safety than Salvation, as it commonly signifies; because Salvation properly denotes an Act, and therefore not a fit Attribute of a Substance; but since considering it more seriously in my Mind, I find that therefore because it is an Act, it is the more competible to GOD, who is *actus purissimus*; who is not only our Light, but our Illumination, not only our Tower, but our

our Protection, not only our Guide, but our Direction, and so not only our Safeguard, but our Salvation.

IV. The Strength of my Life, מעוז חיי *Gr.* σκεπαστὴς *Protector*, the *Arab.* translates it حَافِظُ the Defender of my Life. But מעוז denotes not the Protector or Defender, but the Protection, Defence and Strength of our Life. And so GOD is not only he that gives Strength unto our Life, but himself is the Strength of our Life.

V. Whom shall I fear, and of whom shall I be afraid, ממי אפחד and ממי אירא the latter denotes more than the former, a Fear accompanied with Grief, Commotion and Affliction of Spirit, *Syr. commotus sum.*

Obs. 1. The Lord *Jehovah* is a Saint's Light, Salvation, and the Strength of his Life.

2. The consideration thereof should keep out all fear and trouble from our Spirits.

1. The Lord *Jehovah* is a Saint's Light, *Mic.* vii. 8. *John* i. 9, *&c.*

1. A Saint's Light, compared to Light.

1. Because without Light we cannot see to do any business, *John* xv. 4, 5.

2. Without Light we cannot see to go any whither.

3. We cannot enjoy comfort in any thing, *Psal.* iv. 6.

2. Our Salvation, as the chiefest good, he is our Salvation.

1. From the Evil of Sin.

2. From the Evil of Punishment.

3. The Strength, of our Life. 1. Original.

2. Sup-

2. Support. 3. Comfort of,
1. Our natural Life.
2. Our Spiritual Life, from Temptations, Corruptions.
3. Our Eternal Life.

Obs. 2. The consideration of GOD's being thus our Light, our Salvation, and the Strength of our Life, should keep us from being too sorrowful for any thing that hath, and too fearful of any thing that may, happen in the World.

1. From being too sorrowful, because whatsoever hath happened, still GOD is the same to us that he was before, and so we have lost nothing though we have lost all things.
2. From being too fearful.
   1. Do we fear going astray from GOD? GOD himself is our Light.
   2. ——The evil of Sin? GOD is our Salvation.
   3. ——Of Punishment? still GOD is our Salvation, who will save us from the evil of the Punishment; he both will and can save us.
   4. ——Death? He is the Strength of our Life Natural.
   5. —— Corruptions? He is the Strength of our Life Spiritual.
   6. ——Hell? He is the Strength of our Life Eternal.

Use I. Make him thy Light, Salvation, and the Strength of thy Life. Then,

2. Be humbled under all the manifestations of this thy Father's and thy GOD's Displeasure.

3. En-

3. Endeavour to find out the true Cause of it: What eminent sin hath gone before: What secret sin still remains: Or what Duty it is GOD points at that thou shouldst do.
4. Yet all this while still resolve to let go neither thy hold of GOD, nor thy joy in him. But,
5. Still live like one that hath GOD to be his Light, *&c.*
   1. By placing thy Affections on him.
   2. By giving up thy self unto him.

PSAL. XXXVI. 1.

The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

IT is a great sin not to fear GOD.

I. What is it to fear GOD? fear in Scripture,
   1. Is taken for the Object feared, *Gen.* xxxi. 42. ופחד יצחק ורחיל ליה and by him whom *Isaac* feared, *v.* 53. ברחיל ליה אבוהי יצחק *Targ. Onkel.* τέλειον τὸν θεὸν ἢ τὸν φόβον ἐν τῇ ψυχῇ πείσφερεν. *Theodoret.*
   2. The Law of GOD.
   3. For the whole Duty of Man, *Eccles.* xii. 13. *Job* i. 8. so always in *Syriac*, as for εὐσέβεια, 1 *Tim.* ii. 2. ἐχθρὸς μέφωσιν ὡς σεβείας.

4. Particularly for the Affection or Passion of fear placed upon GOD as its only Object.

II. What is it in GOD we should fear?
1. His Greatness and Glory, *Gen.* xxviii. 16, 17.
2. His Justice and Equity.
3. His Goodness and Mercy.
4. Wisdom and Knowledge.
5. Power and Omnipotence.
6. His Anger.
7. His Life and Eternity.

III. How should we fear him? ἐ πᾶς φόβος ἀσαθόν ἔςι ἢ σαλήκτον, *Basil.*
1. Neg.
1. Not so as to run from him, *Exod.* xx. 18, 19. *Gen.* iii. 8, 10. *Apoc.* vi. 16.
2. Not only Punishment, *Jam.* ii. 19. Whether is it a sin to fear GOD for his Punishments?
1. It is a sin to fear only Punishment.
2. To fear the Punishment so as to look principally for misery.
3. To fear Punishment in the second place, and therefore only because it will separate us from the Presence and Love of GOD, is commendable, especially that it makes us walk more circumspectly before him, *Heb.* xii. 28, 29. *Mat.* x. 28, 29.
2. Positively, we are to fear GOD.
1. So as to fear nothing in comparison with him, *Mat.* x. 28.
2. So as not willingly to do any thing that may displease him, *Prov.* viii. 13. *c.* xvi. 6.

Aliud

Aliud est timere quia peccaveris, aliud timere ne pecces. Ambros. *Est timor ne patiaris pœnam est alius timor ne amittas justitiam,* Aug. ᾧ τούτῳ τῷ φόβῳ παιδαγώγει, οἱονεὶ χαλινῷ τινι ἀνέχοντες τὴν ψυχὴν ἀπὸ τῶν πρὸς τὰ φαῦλα ὁρμῶν, *Basil.*

3. So as still to love him, *Deut.* x. 12. it is true perfect love casteth out a slavish fear, 1 *John* i. 18. *Ille de timore quo deo quo timet anima ne damnetur. Ille* (David, *Psal.* xix. 9.) *de timore quo timet anima ne deseratur,* Aug.
4. So as still to hope, *Psal.* lvi. 3. *Psal.* xxxi. 19. *Psal.* cxv. 11.
5. To delight in his Commandments, *Psal.* cxii. 1.
6. Constantly, *Prov.* xxiii. 17. *Deut.* xiv. 23.

IV. How does it appear to be a great Sin?
1. It is a Sin, *Prov.* xxiii. 17. *Deut.* vi. 13. *Levit.* xxv. 17. and xix. 14. *Eccles* xii. 13. *Mat.* x. 28.
2. That it is a great Sin.
   1. Because it is so highly dishonourable to GOD, *Rev.* xiv. 7
   2. Because it occasions other sins, *Prov.* xvi. 6. Αἴτιον δὲ, τὸ τοιαύτης ἀναλγησίας τὸ μὴ δεδιέναι τὰ πάντα ἐφορῶντα δεσπότην, *Theodoret.*

V. Who are guilty of this Sin?
1. Generally all that live in any known Sin.
2. Particularly.
   1. Such as never think of GOD.

2. Such as take his Name in vain, *Deut.* xxviii. 58.
3. Such as do not chuse the greatest suffering before the least sin.
4. Such as endeavour to please others or themselves more than GOD.
5. Such as do not endeavour to be reconciled to him.
6. Such as hate not secret as well as open sins.

VI. MOTIVES.

1. He is the all-glorious Jehovah.
2. Our King, *Psal.* xcix. 1. *Jer.* x. 7.
3. Our Maker, *Mal.* i. 6.
4. Our Preserver and Governor, *Isa.* xxv. 1, 2, 3.
5. We lie at his Mercy.
6. The less we fear him, the more cause we have to fear him.
7. Fear him, and ye need fear nothing else.
8. Unless you fear him in Time you must fear him to Eternity, *Revel.* vi. 15, 16.
9. The Fear of the Lord is the beginning of Wisdom, *Psal.* cxi. 10. *Job* xxviii. 28.
10. GOD himself sets much by them that fear him
    1. So as to reveal his secrets to them, *Psal.* xxv. 14.
    2. Dwells with them, *Isa.* lxvi. 2.
    3. He hath laid up great goodness for them, *Psal.* xxxi. 19.
    4. He pitieth them, *Psal.* ciii. 13, 17.
    5. He delighteth in them, *Psal.* cxlvii. 11.
11. Consider the Promises made to them.

1. They

1. They shall want no good thing, *Psal.* xxxiv. 9. 10.
2. It shall still be well with them, *Eccles.* viii. 12.
3. Fulfil their desire, *Psal.* cxlv. 19.
4. GOD will remember them when he makes up his Jewels, *Mal.* iii. 16, 17. they are his סגלה.

12. They therefore are blessed that fear him, *Prov.* xxviii. 14. *Psal.* cxii. 1. *Psal.* cxxviii. 1.

Psal. xxxix. 7, 8.

Ver. 7. *And now, Lord, what wait I for? my hope is in thee.*

Ver. 8. *Deliver me from all my transgressions, make me not the reproach of the foolish.*

Here are two things in the former part of this Psalm necessary to our preparations for another World.

1. Stedfast Resolutions to watch over all our ways, especially the Tongue, *v.* 1. which he performed, *v.* 2. which occasioned,
2. Pious meditations upon,
   1. The shortness of this Life, *v.* 4, 5. מה מדלאני.
   2. The Vanity, *v.* 5, 6. אך כל הבל כל עם נצב
   3. The uncertainty, *v.* 6.

From whence he infers, *And now Lord*, &c.

We shall consider the words,

I. In general, as uttered by *David* in the Person of any good and pious Man.

1. And now: Seeing this life is so short, so vain, so uncertain, what do I wait for in it?

For Riches? *Prov.* xxiii. 5. and xii. 20.
For Honours?
For Pleasures?
For long Life? *Jam.* iv. 14.

2. I see there is nothing in this World worth hoping for? wherefore I'll look above it; my hope is in GOD, *Psal.* lxii. 5, 6.

1. What Grounds have we to hope in GOD?

His Promises, *Psal.* cxix. 147, 170. *Heb.* xiii. 5, 6. *Rom.* iv. 20. Confirmed to us in Christ, 2 *Cor.* i. 20. *Eph.* iii. 6.

2. What may we hope in him for?

1. In general, for every thing that can make us good, *Ezek.* xxxvi. 26, 27. or do us good, *Rom.* viii. 28. for his Wisdom to direct us, *&c.*

2. In particular, for Pardon and Deliverance from all our Transgressions. What is necessary in order to our hoping in GOD for the Pardon of our sins?

1. That we repent of them, *Isa.* lv. 7. *Ezek.* xviii. 30. *Luke* xiii. 3.

2. That we believe in Christ, *Mark* i. 15. *Acts* xvi. 31. *Eph.* i. 7. 1 *John* ii. 1, 2.

II. We shall consider, and so apply the words as spoken by a dying Person; and *David* seems to have apprehended his Death near when he said them, *v.* 13. When you come to lie upon your Death-bed, you will then.

1. Ex-

1. Experience the vanity of this World, for nothing can then help you.
2. Be sensible of all your Transgressions, *Job* xiii. 26. and xx. 11.
3. You cannot expect or hope they should be pardoned, except you repent of them.
4. Upon your Repentance you may and ought to hope in GOD that he for Christ's sake will pardon and deliver you from all your Transgressions.

For which purpose you must then lift up your Hearts to Christ, and trust on him, as your only Saviour: Lord Jesus receive my Spirit. And then he will do it.

PSAL. li. 4.

Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

לְמַעַן תִּצְדַּק בְּדָבְרֶךָ.

I. IT is our Duty to confess our sins to GOD.
1. What Sin?
1. Original, *Psal.* li. 5.
1. As imputed to us.
2. As inherent in us.
2. Actual.
1. Our secret as well as open sins.
2. The inward Enormities of our Souls, as well as the outward Transgressions of our Life.

1. The Sins of our Understandings and Judgments.
2. Thoughts.
3. Wills.
4. Affections,

WORDS & ACTIONS: by our CONNIVAN or Approbation.

3. Our sins against the Gospel as well as Law.
4. Our sins of Omission as well as of Commission, *Mat.* xxv. 41, 42.
5. The Aggravations of our sins, as well as the sins themselves, *Heb.* i 7. *Ezr.* ix. 6.
   1. As committed against Mercies.
   2. ——— Knowledge, *John* iii. 19.
   3. ——— Our own Resolutions and Vows.
   4. ——— The checks of our Consciences.
   5. ——— The Motions of GOD's Spirit.
   6. ——— The frequent Reproofs of his Word.
   7. Often committed. . . . } i.e. Habitu.
   8. Delighted in, *Prov.* i. 22. }

II. How should we confess these sins? Our confession should be,

1. Made to GOD himself. *Against thee.*
2. Cordial. *satisfaction by Good Works.*
3. Penitent. *Contrition, or grief & aversion.*
4. Particular: (*This evil.*) *Oral Confession.*
5. Joined with Prayer, *Psal.* li. *intercessory*
   1. For their Pardon, } *Psal.* li. 2.
   2. Purging, *Psal.* li. 10. } *by works of Charity* Spiritual & Corporal
6. Believing, *in y Sacrifice of X.*
7. Constant. *in Obedience, & Church Ordinances*

USE.

Confess your sins.

Consider, 1 *John* i. 9.

1. He will forgive them, and so,
   1. Our Punishments will be taken off.

2. GOD

2. GOD reconciled.
3. Our Persons accepted.

2. He will cleanse us. So as,
1. We shall have Power against them.
2. And so be sanctified.

Psal. li. 5.

Behold, I was shapen in iniquity, and in sin did my mother conceive me.

הֵךְ הן בעוין חללמי ובחטא יחממני אמי Est nota attentionis, admirationis & cautionis.

I Was formed in sin, I was a Sinner so soon as a Creature, so soon as my Soul was united to my Body, sin was imputed to my Soul, and in sin did my Mother conceive me, יחממני warmed, nourished me, from the first moment of my Conception, even all the while that I was in my Mother's Womb, even then did sin cleave unto me, as I was conceived in it: Even *David* himself, though never so holy in himself, yet a sinner by his Birth.

Doctrine.

All that are born of Men by natural Generation, are born in Sin and original Corruption. I say all that are born by natural Generation, that so we may except our Saviour, who was born by Supernatural Conception.

When I say all Men are born in Sin, I mean not only the imputation of sin to them, but likewise the inhæsion of sin in them. For original sin comprehends both under it; so that all Men are

are both guilty of it, and also defiled with it. Both which may be deduced from these words; I was formed with sin inherent in me, and I was conceived with sin imputed to me, and more clearly, *Rom.* v. where all are said to have sinned in *Adam*, *v.* 12. and all to be made sinners by him, *v.* 19 and it is necessary for us to know this two-fold original Sin, that so we may look after that two-fold Righteousness which we have in Christ answerable thereunto, Justification and Sanctification; the imputation of Christ's Righteousness in justification, taking away the imputation of Father *Adam*'s sin to us, and the implantation of Christ's Righteousness in Santification, taking away the implantation of *Adam*'s sin in us. I shall therefore briefly and distinctly open unto you the Doctrine of Original Sin, as it implies both something imputed to us, and likewise something inherent in us.

I. For the imputation of *Adam*'s sin to us. For the understanding of this consider,

1. That *Adam* was not only the first, but the Head of all Men; as he was at first all Men that were in the World formally, so he was all Men that ever should be in the World representatively; so that GOD looked upon *Adam* as upon one in whom all the Generations that ever should live upon Earth were represented; and so all Men that ever should be, were present unto GOD in that one Man that then was.
2. Hence it is that what *Adam* did may justly be reputed as done by all his Posterity. If he had stood, all his Posterity should have stood, and if he fell, all his Posteri-

ty

ty cannot but fall; all our Goods were embarked in this Ship, all our Estate were put into his Hands by the Wisdom and Goodness of the great GOD.

3. Hence it comes to pass, that *Adam* sinning against GOD, we all sinned with him, and in him, so that the sin that he did is as really imputed to us, as if it had been committed by us; which is plain from the comparison that the Apostle makes betwixt the Disobedience of the first, and the Obedience of the second *Adam*, *Rom.* v. 19. so that this sin is ours, not by Imitation, but by Propagation.

II. The inhesion of this sin in us: Consider,

1. Man was made upright, *Eccles.* vii. *ult.* after the Image of GOD, *Gen.* i. 26. in that he had Reason and Understanding, Holiness, *Col.* iii. 10. *Eph.* iv. 24. he had power to preserve his Affections right, which were at the beck and command of the Soul.

2. This uprightness and integrity wherein Man was first created is now lost, the whole Soul and Body corrupted, the whole harmony of Man dissolved; so that we are not only deprived of Grace, but defiled with sin; the Image of GOD is not only raced out, but the Image of the Devil is engraven upon our Souls; all Men, and all of Men, being now quite out of order.

1. Our Souls with all their Faculties.

1. Mind, with Ignorance, *Rom.* iii. Darkness, *Eph.* v. 18. Incapable of Holy things, 1 *Cor.* 2. 14. It's subject to the Sensitive Part.

2. Con-

2. Conscience, *Tit.* i. 15. with blindness and stupidity, not making particular applications, in not accusing, nor excusing aright.
3. Memory, sensitive, intellective, *John* xiv. 26.
4. Will in its Intentions, Elections, Subordination to the Understanding.
5. Affections, *Col.* iii. 2. Tyranny over the Mind.
6. Imagination, *Gen.* vi. 5.

2. The Body, 1 *Cor.* vii. 1. *Heb.* x. 22.

III. Hence it clearly appears that we have sin cleaving to us, and inherent in us; for else how comes the Soul to be so much out of order, that the whole Man, and the whole of Man, should be so polluted and depraved?

USE.

1. Lamentation, *Exod.* xii. 30. Oh wretched, *&c.*
2. Condemn thy self for every sin thou seest committed by another; *Hodie tibi, cras mihi.*
3. Labour after an interest in Christ to purge thee from it.
4. Endeavour to subdue it.

PSALM

PSAL. liii. 4.

They have not called upon God.

IT is a sin not to call upon GOD.

I. What is it to call upon GOD? Προσευχὴ ἐστιν αἴτησις ἀγαθῶν παρὰ τ εὐσεβῶν εἰς θεὸν γινομένη προσευχὴ ἐστιν ἀνάβασις, *Basil.* Νῦ πρὸς θεὸν ἡ αἴτησις τ προσκύνων παρὰ θεῦ, *Damasc.* Πᾶς προσευχόμενος τῷ θεῷ διαλέγεται, *Chrys.* Three things required to it.

1. A drawing near to him.
2. A speaking to him, Λογος προφορικὸς and ἐνδιάθετος. 1 *Sam.* i. 12, 13.
3. A praying of him.

II. How should we call upon GOD?

1. Reverently; considering,
   1. GOD's Holiness and Greatness.
   2. Our own sin and weakness, *Gen.* xviii. 27.
2. Understandingly, 1 *Cor.* xiv. 15.
   1. Of what we ask.
   2. Of whom we ask it.
3. Submissively.
4. Believingly, *Mark* xi. 24. *Jam.* i. 6.
5. Sincerely, *Jam.* iv, 3.
6. Constantly, *Eph.* vi. 18. 1 *Thes.* v. 17. *Luke* xviii. 1. πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν.
   1. So as to be always in a praying frame.
   2. So as to take all occasions of pouring forth our Souls in Prayer to GOD.
   3. So

3. So as to let no Day slip without Prayer. For,
   1. We are commanded to serve GOD all the days of our Life, *Luke* i. 75.
   2. We are commanded to ask Bread every Day, *Mat.* vi. 7. 11. τὸ ἄρτον ἡμῶν τὸ ἐπιούσιον δὸς ἡμῖν σήμερον.
   3. We every Day stand in need of Mercy which we ought to pray for.
   4. This has been the custom of GOD's People in all Ages, *Psal.* lv. 17. *Dan.* vi. 10. *Acts* x. 9. *Acts* iii. 1. *Psal.* cxix. 164.

III. How appears it to be a sin not to call upon GOD.

1. He hath commanded it, *Isa.* lv. 6. 1 *Tim.* ii. 8.
2. Because praying is one of the principal parts of Worship we owe to GOD, whereby we acknowledge our dependance upon him. *Si invocare domini nomen & adorare deum unum & idem est.* Orig.

IV. Who are guilty of this sin?

1. All that pray to any one else but GOD, μόνῳ γὰρ προσευκτέον τῷ ὑπὲρ πάσι θεῷ, *Orig.* *Hæc ab alio orare non possum quam a quo me suo consequuturum*, Tertul.
2. All that neglect either Publick, Family, or private Prayers.
3. All that Pray, but not aright.

USE I. Reproof.

2. Exhortation; call on GOD, pray to him.
   1. Directions.
      1. Before Prayer.

1. Con-

1. Consider whom thou art going to.
2. What thou standest in need of to be prayed for.
3. Renew thy Resolutions against sin, *Psal.* lxvi. 18.
4. Forgive whatsoever thou hast against any Person, *Mat.* vi. 14, 15. 1 *Tim.* ii. 8.

2. In Prayer.
1. Acknowledge thy sins against GOD, before thou askest Mercies from him, *Ezra* ix. 6. *Neh.* i. 7. *Dan.* ix. 4, 5.
2. Ask Spiritual before Temporal Mercies, as in the Lord's Prayer.
3. Let thy Thoughts go along with thy Tongue.
4. Remember others as well as thy self in Prayer, 1 *Tim.* ii. 1. *Eph.* vi. 18. *Jam.* v. 16. *Mat.* v. 44.
5. Bless GOD for what thou hast, as well as ask of him what thou wantest, *Phil.* iv. 6.
6. Ask nothing but in the Name of Christ, *Eph.* iii. 12. *John* xvi. 23. *Qui recte invocat deum per filium invocat, & qui prope accedit per Christum accedit*, Greg. Thaumat, πᾶσαν μὲν δέησιν, &c. ἀναπεμπτέον τῷ διὰ πᾶσι θεῷ διὰ τὸ διὰ πάντων ἀγγέλων ἱ ἀρχιερέως ἐμφύχε λόγε ᾧ θεὸ, *Orig.*
7. Ask in Faith, *Jam.* i. 6. 1 *Tim.* ii. 8. *Mark* xi. 24.
8. If thou wouldst be sure to make a right Prayer, amongst thy others use that which Christ himself made and appointed, *Luke* xi. 2.

3. After

3. After Prayer.
   1. Consider how thou hast prayed.
   2. What thou hast asked.
   3. Expect a gracious answer, *Psal.* v. 3.

MOTIVES.

1. By Prayer thou draweſt nigh to GOD, and enjoyeſt Communion with him.
2. If thou call upon him, he will draw nigh to thee, *Psal.* cxlv. 18.
3. Call on him and he'll deliver you, *Psal.* l. 15.
4. Thou haſt a promiſe that he'll hear thee, *Job* xxii. 27. *Psal.* lxv. 2. 1 *John* v. 14, 15.

HOPE IN GOD

PSAL. lvi. 3.

What time I am afraid, I will truſt in thee.

WHenſoever we are afraid of any evil, we are ſtill to put our truſt upon GOD.

I. What is it to put our truſt in GOD?
1. To keep your Hearts from deſponding or ſinking down under any fears.
2. To comfort our ſelves in GOD.
3. To expect deliverance from him.

II. What is there in GOD we ought to put our truſt in?
1. In his Promiſes, *Psal.* cxix. 42. *Iſa* xliii. 2. *Jer.* xxxiii. 3.

2. His

2. His Properties, *Psal.* xxxiii. 21.
   1. His Power.
   2. Wisdom.
   3. Justice.
   4. Mercy, *Psal.* lii. 8.
   5. All-sufficiency.

III. Why should we in all our fears put our trust in GOD.

1. Because there is none else that can secure us from our fears, *Prov.* xi. 28. Whereas,
2. There are no fears but GOD can secure us from them, either by removing the thing feared, or by subduing the fear of the thing, *Job* xi. 16.

USE.

Exhort. In all your fears still trust in GOD.

1. Are thy fears Spiritual?
   1. Desertions of GOD? *Psal* ix. 18. *Lam.* iii. 31. *Isa.* liv. 8.
   2. Temptations from Satan? *Rom* xvi. 20.
   3. Transgressions committed by thee? *Isa.* xliii. 25.
   4. Corruptions remaining in thee, *Mic.* vii. 19. *Exek.* xxxvi. 27.
2. ——Temporal?
   1. Poverty? *Isa.* xiii. 5. *Isa.* xliii. 20.
   2. Disgrace? 1 *Sam.* ii. 30.
   3. Enemies? *Deut.* xxviii. 7. *Psal.* xviii. 3. *Isa.* xli. 11.
   4. Loss of Friends?
   5. Sickness? *Jer.* xxx. 17.
   6. Death? *Psal.* xxiii. 4. *Job* xiii. 15.

MOTIVES.

1. This is the best way to allay thy fears, *Psal.* cxxv. 1, 2.

2. 'Tis part of the Honour and Worship thou owest to GOD.
3. It is one end of GOD's bringing thee often into fears.
4. To trust in GOD for deliverance is the best way to obtain deliverance from GOD, *Psal.* xxxvii. 40. *Psal.* cxxv. 1, 2.

Therefore is this Grace so often promised, *Psal.* xl. 3.

Thou Shalt love ℣ LORD thy God wth all Thy Heart &w: all thy Soul: & thy Neighbour as thy Self: in wch is all ye Law &

PSALM lvii. 1.

Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.
חנני אלה חחנני מ בר מפיה נפשי.

I. IN times of Calamity we must beg for Mercy.
1. To prevent it.
2. To preserve us in particular.
3. To support us under it.
4. To bless and sanctifie it to us.
5. To deliver us from it.

II. We are also to trust on him alone, *Psal.* xx. 7.
1. What are we to trust in him for?
1. This Life, 1 *Tim.* iv. 8.
2. That to come.

2. What

2. What is requir'd to our trusting in GOD aright?
   1. A thorough perswasion that none else can do us good, *Hos.* xiv. 3.
   2. Frequent meditations upon the goodness and greatness of GOD, *Psal.* xxvi. 8.
   3. A looking on him as our GOD, *John* xx. 28. *Psal.* xvi. 2.
   4. An experimental Knowledge of GOD, *Psal.* ix. 10. 2 *Cor.* i. 9, 10.
   5. Using all lawful means, 1 *John* iii. 3.
3. How may we be perswaded to this Duty?
   1. It is put for the whole Duty of Man, *Psal.* cxv. 9, 10.
   2. GOD brings us into troubles on purpose to exercise our Trust on him.
   3. This gives all glory to GOD.
   4. It keeps the Soul in a calm and quiet estate.
   5. It endears GOD to us, and obligeth him to preserve us, *Psal.* xvi. 1. *Psal.* vii. 1. *Psal.* lvii. 1.

III. We are to hide our selves in GOD 'till calamities be past.

Considering,

1. No Calamity so great but he can help us.
2. And will, if we trust on him, *Psal.* xxxvii. 5, 6.
3. By this means our very Miseries will turn to our good.

USE. Trust now in GOD, with a firm Hope: p. 360.

1. Nothing can do you hurt, so long as you trust on him.
2. All things shall do you good.
3. You will be happy whatsoever happens.

Psalm lxviii. 18.

Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also: that the Lord God might dwell among them. עָלִיתָ לַמָּרוֹם

I. CHrist ascended.

1. This was typfied, *Lev.* xvi. 2, 3.
2. Foretold in the Text, *Eph.* iv. 8.
3. Performed by Christ, *John* xx. 17. *Luke* xxiv. 50, 51. *Acts* i. 9, 10. 11.

This Ascension was,

1. Local.
2. Visible, because no more was he to be seen on Earth.

2. Why did he ascend?

1. To confirm our Faith.
2. To make intercession for us, 1 *John* ii. 2.
3. To prepare Mansions for us, *John* xiv. 2.

Use. Is Christ ascended?

1. Ascend to him with your Affections, *Col.* iii. 1.
2. Long to be with him.

II. *Thou hast led Captivity Captive.* שָׁבִיתָ שֶׁבִי

1. We are naturally Captives.
   1. To sin, *Rom.* vi. 16.
   2. To Satan, 2 *Tim.* ii. 26.
   3. To the World, *Mat.* vi. 24.

2. Christ

2. Christ delivereth us from this Captivity, *Luke* iv. 18. *Acts* iii. 26.
3. He makes us his own Servants and so captivates to himself the Captives of Satan.

USE. Let us serve him who hath redeemed us to himself, 1 *Cor*, vi. 20.

III. *Thou hast received gifts for Men*, לקחת ממבית באדם ἔδωκε δόματα τοῖς ἀνθρώποις, So also the *Targum*.

1. What Gifts?
   1. Repentance, *Acts* ii. 38.
   2. Pardon, 1 *John* ii. 1.
   3. His Spirit, *Acts* ii. 1. *John* xvi. 7.
      1. To convince us, *John* xvi. 9, 10, 11.
         1. Of sin.
         2.——Righteousness.
         3.——Judgment.
      2. To guide us, *John* xvi. 13. *Rom.* viii. 14.
      3. To sanctifie us, *Tit.* iii. 5. 1 *Cor.* vi. 11.
      4. To quicken us, *Rom.* viii. 2.
      5. To help us in Prayer, *Rom.* viii. 15, 16.
      6. To discover our Estates to us, *Rom.* viii. 16.
      7. To comfort and support us, *John* xiv. 16, 17.

IV. *Yea, for the rebellious*, ואך סוררים, that is, even for sinners, *Rom.* v. 8. who rebel,
1. Against GOD, *Isa.* i. 2, 3.
2. Against Christ, *Job* xxiv. 13.

V. *That the Lord God might dwell amongst them*, which implies,
1. Our Relation to him, *Deut* iv. 7.

2. His favour to us, *Lev.* xxvi. 11. *Exod.* xxxiii. 1, 2, 3, 16. *Exod.* xxxiv. 9.
3. Our Communion with him, 1 *John* i. 3.
4. His guidance of us, *Psal.* lxxviii. 14, 52, 53. *Psal.* lxxvi. 2.
5. His Protection, *Numb.* xxiii. 21, 22, 23. *Psal.* xlvi. 5, 6, 7. *Psal.* xxiii. 4.
6. His providing for us, *Psal.* xxiii. 1, 5, 6.
7. His being our GOD, *Lev.* xxvi. 11, 2.

USE.

1. Believe the Ascension.
2. Live like those who believe it.

PSAL. lxxiii 25.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

GOD is to be desired before all things in the Word.

I. What is it to desire GOD?

1. To prefer him in our Judgments, *Phil.* iii. 8.
2. To chuse him in our Wills.
3. To be more Zealous in our endeavour after him than any thing else.

II. What is it in GOD we are to desire?

1. His Glory, *Exod.* xxxii. 32.
2. His Favour, *Psal.* xxx. 5. *Psal.* lxiii 3.
3. His Presence, *Psal.* lxxxiv. 10.
4. His Enjoyment, *Psal.* xlii. 1, 2.

III. Why

III. Why should we desire GOD above all things?

1. Because he is more desirable than all things, *Luke* xviii. 19. *Prov.* iii. 15.
2. All other things are only desirable for his sake.
3. He alone can satisfie our desires, *Isa.* lv. 1. *Psal.* xvii. 15.

I. USE. Reproof, to those that desire all things before GOD.

1. That think of other things more than GOD, *Psal.* xviii. 4.
2. That are unwilling to part with any thing for GOD.
3. That regard not the Ordinances.
4. That make it not their business to seek after GOD.

2. Exhortation, As *Solomon*, 1 *Kings.* iii. 5, 11, 12, 13.

MOTIVES.

1. This is the end why we have desires.
2. 'Tis gross Idolatry to desire any thing before GOD, *Col.* iii. 5.
3. To desire GOD above all things, is a good evidence of Heaven.
4. Desire GOD here, and enjoy GOD hereafter.

Desire GOD above, all

1. Riches.
2. Honours.
3. Friends.
4. Relations.
5. Pleasures.
6. Liberty.
7. Knowledge, *Si Christum discis satis est.*

8. A good Name.
9. Health.
10. Life, Temporal, Eternal, *Exod.* xxxii. 32.

And manifest that you desire GOD more than these things.

1. By being willing to part with them when GOD calls for them.
2. By being more serious in looking after GOD than these things.

Vide Vol. 4. *Serm.* viii. *of this Author.*

PSAL. XC. 12.

So teach us to number our days, that we may apply our hearts unto wisdom.

DOCTRINE.

IT is our Duty to number our days, *Psal.* xxxi. 4.

I. What Arithmetical Operations should we perform each Day?

1. Addition. Add each day,
   1. To the number of your Graces, 2 *Pet.* i. 5, 6.
   2. To the Degrees of each Grace, 2 *Pet.* iii. 18.
2. Substraction. Substract,
   1. From the sins of your Souls, *Col.* ii. 5.
   2. From the strength of your sins.
3. Multiplication. Multiply,
   1. Your thoughts of GOD, *Psal.* cxxxix. 17, 18.

2. Your

2. Your desires of heaven, *Psal.* xlii. 1, 2.
3. Your endeavours after Salvation, 2 *Pet.* i. 10.

4. Division. Divide,
1. All your days into Holy and Common, *Isa.* lviii. 13.
2. Each day betwixt your general and particular Calling.

5. The Rule of Proportion.
1. Proportion the Repentance of each Day to your sins.
2. Your thankfulness to your Mercies, 1 *Thes.* v. 11.

II. Directions how to number our days.
1. Cast up your accounts each Night.
2. Count that Day lost wherein you have not either, *Eph.* v. 16.
1. Done,
2. Or gotten good.
3. Number the days gone not to come. *Jam.* iv. 13.
4. Count every Day the last, *Luke* xii. 20.
5. To substract every Day you have lived from the whole of your life, that you may live, counting a day less to live. *Job* vii. 1.
6. Devote the residue to the Glory of GOD.
7. The more days you live, the greater account prepare to give, *Eccles.* xii. 14.
8. Count all your days as a Cypher to Eternity, *Psal.* xc. 4. 2 *Pet.* iii. 8.
9. The fewer days you expect to number, the more diligence use in them.

10. Examine

10. Examine the numbring of your Days by the ordering of your Lives.
11. So number your Days, as to apply your Hearts to Wisdom.
    1. To know GOD.
    2. Your selves.
    3. Christ, 1 *Cor.* ii. 2.

USE.

Learn this Art, beg of GOD to teach you it. Consider,

1. You have spent much Time already.
2. You know not how little more you have.
3. You have a great Work to do, *Phil.* ii. 12.
4. Time once spent cannot be recalled.
5. You must give Account of it at the Day of Judgment, 2 *Cor.* v. 10.

PSAL. XC. 3.

Thou turnest Man to destruction, and sayest, Return, ye children of men.

OBSERVATION I.

THis World is full of Turnings and Changes.

1. In our Conditions or Estates, 2 *Sam.* xix. 43. and xx. 1.
2. Employments.
3. Names.
4. Bodies, *Job* ii. 7, 8. *Job* vii. 3, 4, 5.
5. Souls.

OBS.

OBS. II. The last Turn will be to Destruction.

1. Of the whole Man, consisting in the Separation of Soul and Body, *Heb.* ix. 27. *Job* vii. 1.
2. Of the Body, in its Dissolution into its first Principles, *Eccles.* xii. 7.
3. Of the Soul too (without Repentance and Faith) in Hell-fire.
   1. From GOD's Presence, 2 *Thes.* i. 9.
   2. Its own Conscience, *Mark* ix. 44.

OBS. III. GOD will hereafter bid us return again, 1 *Cor.* xv. 12, 51. At this our Return

1. Our Bodies shall be gathered together, *Mat.* xxiv. 31.
2. Our Souls united again to them, *Phil.* iii. 21.
3. Both of them brought before Christ's Tribunal, *Heb.* ix. 27. 2 *Cor.* v. 10.
4. There receive their Sentence, *Mat.* xxv. 34, 41.
5. And so live together for ever, *Mat.* xxv. 46.

USE.

1. Live above the Turnings of this Life, 1 *Cor.* vii. 29, 30, 31.
2. Prepare your selves to be turned out of it. By turning,
   1. From your selves to Christ, *Mat.* xi. 29.
   2. From Sin to GOD, *Ezek.* xxxiii. 11.
   3. From Earth to Heaven, *Phil.* iii. 20.

PSAL.

PSAL. cl. 6.

Praise ye the Lord.

I. WHo is this Lord ? יהוה. Three Names.

1. אֲדֹנָי his Sovereignty.
2. אהיה, יהוה his Unity.
3. אלהים his Trinity.

II. How are we to praise the Lord ?
1. With our Heads, by minding and acknowledging him.
2. Our Hearts.
   1. By our Love and Thankfulness for his Mercies.
   2. Our right rejoycing in our Mercies.
3. Our Mouths, *Psal.* xxxiv. 1. *Psal.* lxxi. 14, 15.
4. Our Hands.

III. What should we praise GOD for?
1. In general, for Jesus Christ.
2. In particular, in Christ.
   1. For all his Spiritual Mercies.
      1. His Graces.
      2. His Comforts.
      3. The Means of these his Ordinances.
         1. Prayer.
         2. Hearing.
         3. Sacraments.
         4. Afflictions, *Heb.* xii. 10. *Cor.* iv. 17.

2. Tem-

2. Temporal Mercies.
   1. His making us.
   2. His maintaining us.

Neither must we praise him only for Personal, but likewise for National and Ecclesiastical Mercies.

IV. Why should we praise the Lord?
1. Consider the Greatness of that God that vouchsafeth thy Mercies.
2. Thine own Unworthiness.
3. 'Tis all the Tribute and Impost that GOD expects from thee, or thou canst give to him.
4. The Praising GOD for what we have, is the best way to get of him what we want. For,
5. It hath always been the Practice of the Saints. *David* seven times a Day, *Psal.* cxix. 164. continually, *Psal.* lxxi. 6.
6. Hereby we glorify GOD, *Psal.* l. 23.
7. 'Tis a good Evidence of our Sincerity.
8. 'Tis Angels now, and will be our Work to Eternity.

PSAL. cvii. 6.

Then they cried to the Lord in their trouble; and he delivered them out of their distresses.

IF we cry to the Lord in our Trouble, the Lord will save us from our Distresses.

I. What Troubles? All, whether
  1. National, *Lam.* v. or,
  2. Personal; and these
    1. Spiritual.
      1. From the Devil's Temptations, 1 *Pet.* v. 8.
        1. To Sin.
        2. To despair.
      2. From our own Corruptions, *Heb.* xii. 1.
    2. Temporal, in
      1. Our Names.
      2. Relations.
      3. Estates.
      4. Bodies. And all these
        1. Felt, or
        2. Feared.

II. How should we cry to the Lord?
  1. Heartily, *Jer.* xxix. 13.
  2. Humbly, *Luke* xviii. 13.
  3. Obedientially, 1 *Sam.* xv. 22.
  4. Fervently, *Rom.* xii. 11. *Col.* vi. 12. *Jam.* v. 16.

5. Under-

5. Understandingly, 1 *Cor.* xiv. 15.
6. Believingly, *Mat.* xxi. 22. *Jam.* i. 6.

III. How doth it appear, that if we cry to GOD we shall be saved by him?

1. From God's Promises, *Isa.* xlv. 12. *Jam.* v. 16.
2. From the Saints Experiences, *Psal.* cxx. 1. *Moses*, *Daniel*, *Jonah*, *Peter*.

USE.

Exhortation. Cry to the Lord. Consider,

1. How many Troubles you feel.
2. How many you fear.
3. This is one end why GOD afflicts you, that you might cry to him. *Hos.* v. 15.
4. By this means you may be a means to keep off God's Anger from the Nation, *Ezek.* xxii. 30. *Psal.* cvi. 23.
5. Or howsoever your selves will be saved from the Evil of all Troubles. What is cursed to others shall be blessed to you, *Hos.* vi. 1.

PSAL. cxviii. 6.

The Lord is on my side, I will not fear what man can do unto me.

HE that hath the Lord on his side, need fear nothing.

1. Who is the Lord?
2. What is it to have him on our side?
   1. To have his Love.

2. Care.

2. Care.
3. Protection.

3. Why need we not such fear?
1. Because he is wise.
2. ——Mighty.
3. ——Good.
4. ——Omnipresent, *Psal.* xlvi. 1.
5. ——Governor of the World.
6. ——Preserver of all things.
7. ——Faithful.

USE I. Get him on your side.
1. Repent.
1. Mourn for Sin.
2. Turn from Sin.
2. Believe,
1. In the Merit,
2. Spirit, of Christ.

II. Fear nothing else but him.
1. He can prevent your Fears.
2. He can deliver you from the Evil.
3. He can turn them into Good.

PSAL. cviii. 12.

Give us help from trouble; for vain is the help of Man.

THese Words may be,

1. *Vox pauperis.* For,
1. It is God alone that makes us rich, *Deut.* viii. 18.

2. ——That

2. ——That can make us contented, 1 *Tim.* vi. 6.
3. ——That can sactify Poverty, *Jam.* ii. 5.

2. *Vox oppressi.*
1. It is only God that can turn the Oppressor's Heart, *Gen.* xxxix. 21.
2. ——Tie his Hands, *Psal.* 122.

3. *Vox tentati.*
1. It is he alone that permits Satan to tempt us, *Job* i. 6.
2. ——That enables us to withstand the Temptations, *Jam.* iv. 7.
3. ——And to overcome them, 1 *Cor.* x. 13.
4. ——And make us better by them, 2 *Cor.* xii. 8, 9.

4. *Vox agroti.*
1. It is he alone that can enable us to be patient under Sickness.
2. ——Directs us to proper means for Recovery, 2 *Chron.* xvi. 12.
3. ——That can bless those means, *Mark* viii. 23. 2 *Kings* v. 14.

5. *Vox moribundi.* He alone that can supply us with what we want.
1. Pardon our Sins, *Exod.* xxiv. 6.
2. Accept our Persons, *Rom.* viii. 33.
3. Support our Hearts.
4. With-hold the Temper.
5. Fit us for himself.
6. Deliver us from the Pangs of Death, by admitting us into the Joys of Life.
7. Make us happy after Death.

USES.
1. Expect Troubles.
2. Prepare for them.

3. Look up to GOD only for Deliverance from them, 2 *Chron.* xx. 12. *Psal.* xlvi. 1, 2.
4. Make sure of Help from GOD, especially in the general Trouble of Death.
   1. By repenting.
   2. By getting an Interest in Christ.
   3. By being sanctifyed by the Spirit, *Heb.* xii. 14.

PSAL. CXXIV. 1, 2, 3.

Ver. 1. *If it had not been the Lord who was on our side, now may Israel say:*

Ver. 2. *If it had not been the Lord who was on our side, when Men rose up against us;*

Ver. 3. *Then they had swallowed us up quick, when their Wrath was kindled against us.*

OBSERVATION.

OUR Deliverance from Enemies must be ascribed wholly to GOD.

I. Man, whilst GOD was his Friend, had no Enemies that could hurt him.

II. Being fallen, hath,
   1. Spiritual.
      1. The Devil, משטן. 1 *Pet.* v. 8.
      2. The World.

3. Him-

3. Himself, *Hos.* xiii. 9.
2. Temporal Men.

III. It is GOD alone that preserves or delivers us from our Enemies.

1. Spiritual.
   1. Illuminating our Minds to see,
      1. That they are Enemies,
      2. And dangerous Enemies.
   2. Sanctifying our Wills.
   3. Bringing our Affections into Order.
2. Temporal.
   1. God alone hath Power in himself, *Gen.* xvii. 1.
   2. All Creatures derive their Power from him, *Acts* xvii. 28.
   3. Hence it is he alone that can limit the Power of our Enemies, *Psal.* lxxvi. 10.
   4. And that can give us Power against them 2 *Chron.* x. 12.

As in this Cause,
1. Whatsoever Prudence there is in our Commanders, *Jam.* i. 17.
2. Strength in our Ships,
3. Courage in our Soldiers, is only from God, *Psal.* cxliv 1.
4. And whatsoever Success these have, is also from him, *Psal.* xxi. 31.

USE. Be thankful to GOD.
So as,
1. To acknowledge this Deliverance came not from our selves.
2. That we did not deserve it.
3. And therefore ascribe all to GOD.
   1. His Wisdom.

2. His Power.
3. His Mercy, *Lam.* iii. 22.

This our Thankfulness we should express,
1. In our Hearts.
2. With our Lips.
3. In our Lives.
   1. By rejoycing in him.
   2. By trusting on him for the future.

PSAL. cxlv. 8.

And of great mercy.

GOD is a GOD of great Mercy.

I. What is the Mercy of GOD? It is an essential Attribute of GOD, whereby he is ready of himself to succour such as be in Misery. For by Mercy in Scripture is signifyed,
1. The Readiness of the Mind to succour, *Psal.* lxxxvi. 5, 15. and ciii. 8.
2. The Issue and Effect of it, *Exod.* xxxiii. 19. *Rom.* ix. 15.

II. To whom is he so merciful?
1. To all with a common Mercy, *Mat.* v. 45. *Luke* vi. 36. *Psal.* cxlvii.
2. To whom he pleases with a special Mercy, *Eph.* ii. 4.

III. Wherein doth his Mercy appear?
1. In revealing his Will to us.
2. In continuing our Lives to us.

3. In his pathetical Expostulations with us, *Hos.* xi. 8. *Ezek.* xxxiii. 11.
4. In vouchsafing his Ordinances to us.
5. In his Judgments upon us.
6. In sending his Son to die for us.

USES.

I. Reproof to hardned Sinners, that GOD should be merciful to them, and they not dutiful to him.

II. Consolation to Blessed Saints.

1. Are your Sins many? GOD is a GOD of many Mercies, *Psal.* ciii. 8. *Isa.* lv. 7.
2. Are your Sins great?
   1. His Mercy is greater.
   2. Christ's Merits are greater.

III. Caution. Abuse not the Doctrine of GOD's Mercy to the Increase of your Sins, *Ps.* ciii. 11. *Jud.* 4.

IV. Lamentation. Is GOD a GOD of great Mercy? Then surely we must needs be a People of great Misery.

V. Exhortation.

1. Praise him, *Psal.* ciii 2, 3, 4.
2. Love GOD, *Psal.* cxvi. 1. *Luke* vii. 47.
3. Put your Trust in him.
4. Ascribe all you have or hope for to him.
5. Live in the Imitation of him, *Luke* vi. 36. *Mat.* xviii. 32, 33.
6. Fear and serve him, *Psal.* cxxx. 4. As we expect Mercy from him, we must perform our Duty to him.

PROV.

Prov. iii. 5.

Trust in the Lord with all thine heart, and lean not unto thine own understanding.

We should trust in the Lord with all our Hearts.

I. We are not to trust in any thing but GOD.
1. Neg. Not absolutely consider'd as GOD.
2. But relatively as our GOD, *Psal.* xvi. 1, 2. *Heb.* viii. 10.

II. What is it to trust in the Lord with all our Hearts?
1. To exert the highest degree of trust we can upon him.
2. To trust on none but him; or him more than all things.

III. How should we trust in him?
1. In Temporals as well as Spirituals.
2. Our trust must be agreeable to his promise.
3. It must be built upon Christ, 2 *Cor.* i. 20.
4. We must use Means, *Heb.* x. 23, 24, 25.
5. In the greatest as well as the least means.
6. Constant, *Psal.* lxii. 8.

Use. Exhort.
1. Repent of this sin of trusting in other things.
1. It is bred with us as Creatures corrupt.
2. Frequently committed.
3. It makes the Creature a GOD.
4. It is an unprofitable sin.
5. It brings a curse on all Mercies, *Jer.* xvii. 5. *Gen.* ii. 8. *Jer.* ii. 37.

2. Trust

2. Trust in the Lord above all things.

1. MEANS.
   1. Often consider the inability of the Creature, *Hos.* xiv. 3.
   2. Labour to know God, *Psal.* viii. 10.
   3. Clear up thy interest in him, *Psal.* xvi. 1, 2. *Psal.* xci. 2.
   4. Meditate on his Nature.
      1. Great.
      2. Good.
   5. Converse much with the promises of Christ.
   6. Let thy thoughts be intent upon Christ.
   7. Be frequent in Prayer.
2. MOTIVES.
   1. Ye must trust on something.
   2. There is nothing else which you can in reason trust in but GOD.
   3. If you trust in GOD he will help you.
   4. It's one end of Afflictions.
   5. It giveth much glory to GOD, *Rom.* iv. 20. *Psal.* xxxvii. 40.
   6. It bringeth much quietness to the Soul, *Ps* xxvii. 1, 2, 3.
   7. Great Promises are made to them that trust in him, *Psal.* xxxiv. 22. *Psal.* xxxi. 19. *Psal.* xxxvii. 4, 5.

PROV. xix. 17.

He that hath pity upon the poor, lendeth to the Lord, and that which he hath given, will he pay him again.

I. WHat is meant by poor? These are,
   1. Poor in Spirit, *Mat.* v. 3.
   2. Poor in Grace.
   3. Poor in Estate.

II. What

II. What by having pity?
1. Compassion towards them.
2. The relief of them, *Jam.* ii. 15, 16.
   1. Obedientially, 1 *Kings* xvii. 6.
   2. Chearfully, 2 *Cor.* ix. 7. *Rom.* xii. 8.
   3. Understandingly.
   4. To the utmost of our power.

III. What doth the Phrase, *he lendeth to the Lord*, imply?
1. That they have a propriety in what they do enjoy, GOD gives to them what they lend to him.
2. That when they give it to the poor, they do not give it quite away, but only lend it, still retaining a propriety in it.
3. That GOD himself looks upon himself as their debtor for it.
4. How will GOD repay it? Either,
   1. In the like, *Prov.* xi. 25. Or,
   2. In better things.
      1. Grace or comfort here. Or,
      2. Glory hereafter, *Mat.* xix. 29.

USE.
Inf. Then the poor that receive from others, have so much of the Lord's in their Hands.
2. Exhort. Grudge not to give to the poor.

The End of the first Volume.

a 1. y Obj. Law or Knowledge of God Revealed {by
2. Obligations or ties we are under to God & Man.
revealed {in Trinity / in Unity} TRINITY {Father / Son / Holy-Ghost}
us? Ens à se: {in quo / ejidem} Omnia

GOD in p. 104. to p. 38. &c.
Trinity in Unity p. [illegible] p. 120.
His Law of holy Obedience p. 9 to p. 29. = 312
Fear & Love p. 30 to 37. = 300 & leg.
FAITH: p. 46 to 133. = p. 179.

Jesus, Mediator p. 126. to p. 163.
GRACE p. 163. CHURCH: p. 166. 182.
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Sin. Forgiveness & Repentance p. 185 to 204. 361.
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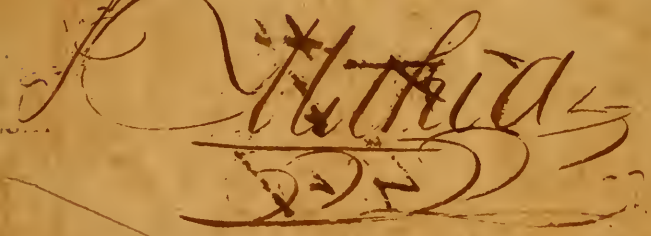
Good-Works p. 218 to 257.

Apostolic-Creed p: 257. to 300.



Death p. 29.

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